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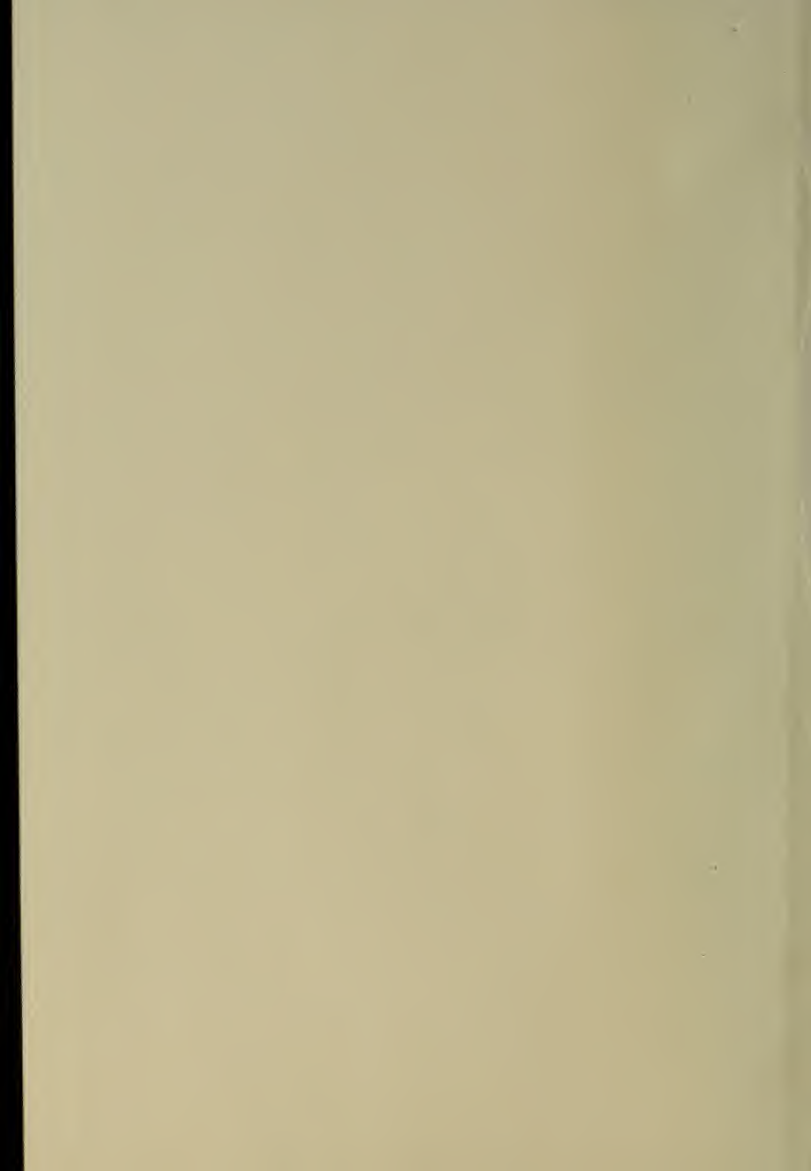
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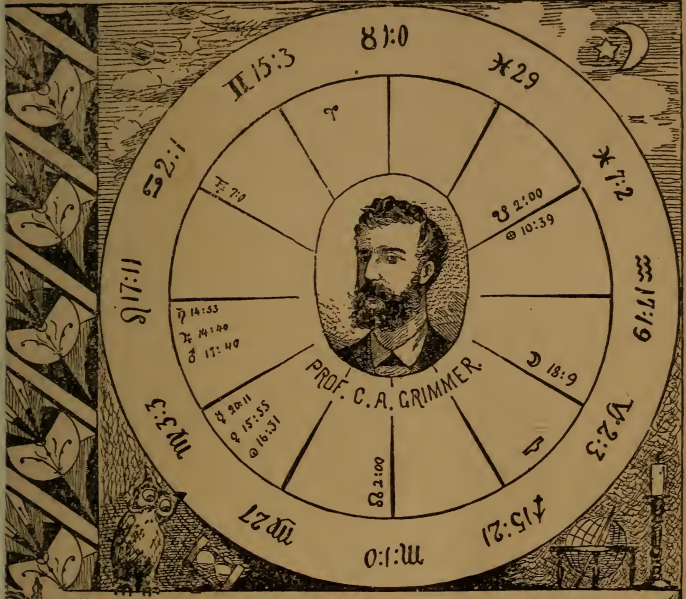












THE FATAL HOROSCOPE.

THE  
**COMING † CATASTROPHE.**

PROF. GRIMMER'S

STARTLING PREDICTION, WITH COMMENTS BY OTHER  
 EMINENT SCIENTISTS.

CAMBRIDGE:

PRINTED BY THE TRIBUNE PUBLISHING CO.,

1881.

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THE  
COMING CATASTROPHE,

BEING A PREDICTION BY

PROF. C. A. GRIMMER,

(ASTROLOGER,)

OF THE TERRIBLE MISFORTUNES, WOES AND MISERIES THREAT-  
ENED TO MANKIND BY THE MALIFIC CONJUNC-  
TIONS NOW RULING THE HEAVENS;

— ALSO —

OPINIONS FROM  
DOCTOR CUMMINGS, MAGUS BICKERSTAFF, SIDNEY BROOKS  
AND OTHERS.

CAMBRIDGE, MASS.:

PUBLISHED BY THE TRIBUNE PUBLISHING COMPANY,

1881.

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## PREFACE.

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In the issue of *THE CAMBRIDGE TRIBUNE*, under date Sept. 24, 1880, there appeared an article from the pen of Professor Grimmer, Astrologist, reciting the causes and effects of certain celestial conditions. The production took the form of a prediction touching the catastrophes which are threatened or indicated by Astrological calculations, based on the aspect of the Heavens at this time.

The article was extensively read, copied and commented on; and the demand for copies of *THE TRIBUNE* containing it continuing after the entire edition of that date was exhausted, it was reprinted in the issue of Nov. 5, 1880, of which an extra large number were printed. As this second publication has proved insufficient to meet the demand provoked by the extraordinary nature of the predictions and the singular reasons urged by the Astrologer for its general adoption as an article of faith, the publishers have determined to put it forth in book form.

Following its second appearance in *THE CAMBRIDGE TRIBUNE* there was received a communication, signed "Sidney Brooks," in which doubt was thrown upon the veracity of the prediction,

the publication of which provoked comment and reply from Mr. Magus Bickerstaff. A second letter came from Mr. Brooks, and a rejoinder from Mr. Bickerstaff. These epistles, together with a mass of other communications and comments, are hereto appended.

In order to give completeness to the whole, the publishers engaged Mr. Magus Bickerstaff to write an article on Astrology, which here serves as an introduction to Professor Grimmer's prediction.

Mr. Bickerstaff is not a myth. He is a gentleman profoundly versed in Astrology, and a professional Astrologist. It may seem singular that he declines expressing an opinion on the accuracy of Professor Grimmer's prophetic utterances; but, as he has explained to the publishers, he has no time nor inclination to verify the Professor's calculations. Mr. Bickerstaff does not cast general or personal Horoscopes, being constantly and profitably employed in the political line of Astrological calculations. He furnishes aspiring politicians and would-be candidates with reliable indications of their success or failure in their ambitious undertakings; and has saved many an office-seeker, in Boston and Cambridge, many a dollar, by giving them assurances of the impossibility of the consummation of their candidacies. For this his charges are reasonable, being but 10 per cent. of the estimated cost of a canvass and contest.

Naturally, he does not advertise extensively, and works quietly along; the fact that his business hardly admits of reference to patrons, being a great incentive to privacy.

The publishers have it from Mr. Bickerstaff's own lips that his warnings were potent enough to stop no less than 605 citizens of Cambridge from agitating their claims to municipal

office, and to prevent them rushing into all sorts of complications and expenses to secure nominations at the recent city election. And each one of the 605 is satisfied with the fee paid the Astrologer; rightly arguing, that, it being on the roll for the present incumbents to succeed, any expenditure in opposition would necessarily have been waste.

The fact of Professor Grimmer's absence renders it impossible for the publishers to present anything further from his pen; and this is the more to be regretted because we, as well as the readers of the book, should have been pleased to have read the Professor's vindication and enlargement of his prediction.

CAMBRIDGE TRIBUNE OFFICE, Jan., 1881.

PRINTED AT  
THE TRIBUNE BOOK AND JOB OFFICE,  
CAMBRIDGE, MASS.

## CHAPTER I.

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Horoscopæ depictando ab initio duce in rectibus tollati.—[Messalah, "Explicare."]

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It seems to me there is nothing more certain, in this iconoclastic and incredulous age, than that the world has taken its Astrologic Cue from the most pretentious literary humbug of all the ages—Mr. Thomas Carlyle (*Sartor Resartus*). The canny man of Dumfriesshire, who postured as English editor of Legendre's Astronomy, united the denseness of Scotch intellect to the airy and individual originality of the Frenchman; and, projected in the composed line of these eccentric forces, begat that monstrosity of scientific and literary perversion, "in two flights," the article "Count Cagliostro" of Fraser's Magazine, A. D., 1833.

From that date, the absolute year of the natation of the present dominant generation, the Sublime Mysteries of Astrology have been ridiculed, and the Wonderful Masters of the science brought into contempt. And herein, we remark, is an unmistakable vindication of the truths of the very science so arraigned; for Zahelbebis lays it down in his treatise, "*Al edisiri Mochane Astrologi*," that the ruling influences in generative era initials are as potent as those governing the Houses in purely Individual Horoscopes. It is most clear, then, that a

topical evil influence having attended the inception of this generation, the men and women growing up in it, and coming within the particular rule of the influence (as readers and conversers on Astrology) will deny the truth, refuse evidence and withhold conviction.

A precisely parallel time, inclination and malign influence was recognized in 1546 (the key year of a generation), which, less powerful than that in the ascendancy of 1833, was yet powerful enough to counteract the influence of so eminent a man as Tycho Brahe (born in 1546), the father of the so-called system of Modern Astronomy, the teacher of Kepler and the creator of Newton. In the "*Opera Omnia*," Brahe most ably defends the judicial functions of Astrology while making discoveries in the physical, enough to have given a proper bent to Kepler or Isaac Newton; still, the malifics being prominent, those distinguished scholars rejected the judicial aspect and only pursued the mathematical and physical.

The converse holds good for the years which begat the generations who hung upon the wisdom of Albumazar, of Ali-ben-Rodoan and of Cardan.

In the pendulous swing of the mighty stars, and the like oscillation of human mind, the years will come about again when the influence of the resistless forces of illimitable space, on the plastic, petty affairs and lives of men will be acknowledged. Then shall learned pundits cope in proper spirit with the vast problems of destiny, as issuing from direction; and the stars be again read for the guidance of power-swayed humanity.

The very scoffers at the records of Astrology, the very trembling, apprehensive, yet whistling doubters of the following Predictions of my friend, Professor Grimmer, are the ones to acknowledge that the conjunction or opposition of the other planets of our system have incalculable influence on terrestrial climate, motion, and orbital variation. Dr. Geikie in his admirable work, "*The Great Ice Age*," cleverly demonstrates that glacial origin is immediately connected with planetary conjunction; and Dr. Croll, the eminent scientist, in his masterly book, "*Climate and Time*," shows how the Northern Summer



Solstice occurring in Perihelion may pass without glacial formation, unless the Maximum Eccentricity of the Orbit shall fall on the same period. Now, this Glacial Formation determines the whole climatic and natural history of a hemisphere, and the Eccentricity is determined by the attraction of the Solar Planets. The last Great Glacier of the Northern Hemisphere, under these conditions, extended, a solid mass of ice, twelve miles thick at the Pole, down to the 36th Parallel of North Latitude; and moved, a mile thick, over the spot that now bears Boston. It swept the surface of the country down to the bed rock and cast it into the sea. It obliterated a world of vegetable and animal life in nowise similar to that which has succeeded it. And this catastrophe is distinctly attributable to THE INFLUENCE OF THE STARS; IT MIGHT HAVE BEEN PREDICTED; AND IT WILL OCCUR AGAIN.

Understand me! The greatest event which can happen, next to the absolute destruction of the planet, is a subject strictly within the bounds of Judicial Astrology, as is that very destruction itself. The one has been demonstrated; the other may be.

If, then, the tremendous concerns of Earth and Earth-Lives are governed and controlled, as indicated by Astrological Deductions, does it not follow (as the greater contains the less) that the events of individual existences are governed, controlled and indicated by stellar influences? The scientists who dictate opinion to the shallow, superficial and superstitious Nineteenth Century are formulating theories of constant planetary sway of Earth herself, and yet they have the temerity to deny the plain, ultimate results, in detail, of the very forces they recognize as potent in the mightier aggregate. How illogical and unreasonable is such a course!

The aspect of the Heavens determines wet and dry seasons. By this I mean the regions outside the Meteorologic Range of World Attraction compel the meteorologic changes of even restricted localities. The aridity or humidity of a locality determines the physical features of flora and fauna, which developments are the *deus ex machina* of individual and communal histories; and, being rightly interpreted, may be accurately

forecast. This forecasting is by some denominated Prophecy ; by others it is called Divination ; to us it is simply the Deduction of Judicial Astrology. It is the most limited of the recognized forces ; yet it is taken as much into the account of Messalah's Horoscopes as the Sinister Aspect of Mars and Saturn in the First House ; and Mercury obscured, in the Fourth, by a Malignant Opposition of Jupiter.

The most eminent observer, call him what you will, is either a conscious or unconscious Astrologer ; and the less he acknowledges the fact, the less trustworthy and the more inconsistent he is.

## CHAPTER II.

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The Grand Cophta is only superhuman in so far as his acquaintance with Arcanæ transcends that of the *vulgus populi*.—[Almansur.

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I began by reference to *Sartor Resartus*, and Joseph Balsamo, Count de Cagliostro. I do not pretend to defend the title of Balsamo to a place among the Illuminati; he may have been a Charlatan and Imposter; he may have been a Philosopher and Astrologer. But I do challenge the obstinate and thick-skulled Scotchman for his treatment of Astrology, founded on his just or unjust detestation of Joseph Balsamo, a real or pretended Astrologer. It is a narrow mind which cannot separate a professor from a system.

One thing Balsamo did know; a thing which seems to dwarf the self-puffed perception of a Thomas Carlyle; and that was the fact that Mars in the ascendancy in Individual Horoscopic Aspect always exerts a baleful influence. It is purely malific, and operates in aggravating progression in all conjunctions, and is but once at all propitious in opposition.

The bearing of this lies in the application of modern discovery (so-called) to ancient nomenclature and induction.

Outside this earth's orbit is that of Mars, whose place was indicated and whose motions were calculated by the ancient

Chaldean Astrologers, and by them denominated ARAS, of the same root as "Aryan," and which became *arya* in the Sanscrit, and Ares, the Greek God of War (son of Zeus and Hara). This Hara is the Chaldaic "Aras" in feminine disguise, and meant, when generally applied, "noble," or "of good family;" but when bestowed as a personal qualification had the courageous idea involved. As the designation of a superior being or god, it conveyed the idea of the incitor and patron of strife, of war, of rapine, pillage, suffering and death. Something above the ordinary intelligence, some superior acquaintance with Arcana, prompted the early naming of this planet with such suggestion of horror and malaspect. The same elevation of perception above the *vulgus populi* perpetuated the idea in the changed appellation "Mars"—still the God of War, of bloodshed, misery, woe and death.

Those were days before the Telescopes of Lord Rosse and Melbourne; before the art of Martin & Eichens, and of A. Clark & Sons. The minds which saw reason for such sinister naming of a planet, saw as distinctly, without silvered reflectors and curiously wrought object-glasses, as our modern astronomers do with those modern appliances.

They saw more. They saw terrestrial as well as celestial reasons for the title they bestowed.

Richard Proctor, Asaph Hall, and other astronomers agree that Mars is the stormy planet of the solar system. Its surface is rudely broken into areas of water and land; the inclination of its equator to its orbit is twenty-eight degrees; its polar glaciers are tremendous in area, and terrific in rapidity of formation and dissipation. Over it sweep storms of inconceivable extent, force and duration. Its breezes would render the earth uninhabitable; its gales would level our forests with the ground; its tornadoes would so overcome terrestrial gravitation as to drive the waters of the sea fairly across the world's widest continents, and set boulders flying like leaves before an autumnal hurricane. Its existence is chaos, and its rule is elemental strife.

This is the planet which Geikie, Croll, and all other modern investigators declare to be the most powerful disturber of the

earth in its orbit. And the disturbance is ultimately to utter distinction of world-forms and life. Leading up to the catastrophe, and included in the endless variation and inclusion of the force, are the minor influences exerted on individual lives and human events which are, and must of necessity be, of the nature of the body generating the force. The condition, therefore, of Mars being malant, the influence must be malific. Can any demonstration be clearer?

Now, the ancient Astrologers, and even Joseph Balsamo, taught the malific influence of Mars in ascendancy; which teaching is scientifically and logically affirmed by the lauded researches of modern scientists, and the accepted doctrines of modern schools. This is either a coincidence or irrefutable proof of the truth of the value and rational worth of Judicial Astrology. It cannot be a coincidence; for, if it were, the preservation of the significance of the name and assignment of precise governance through all the changes of tongue, of place, and of observers, from Chaldea to Paris, would be more wonderfully Providential than any Special Providence imagined or recorded by mankind. It would be vain to deny that the observers, who so characteristically described the features of the planet in bestowing upon it *its various names*, were led to the descriptive cognomens by possession of superior wisdom. And as that wisdom was acquired without the human means and appliances by which we have demonstrated its accuracy and acumen, it is a self-evident proposition that it was essentially "superhuman."

But, my friends, the moment you admit one scintilla of superhuman power or conception, that moment you open the flood-gates of demonstration and conviction. If the power to read the stars was, in those ancient times, superior to modern art, progress and invention, in describing and ascribing the influences exerted, for good or ill, surely the forecasts of that superior power are more to be valued and emulated than the mere formal and routine calculations of the Applied Mathematics of the Schools. Transits of Venus, occurring in periods of 8, and 122, then 8, and 105 years, again and over again, are interesting themes for essays and interesting bases for mathematical speculation. But the effect on human life of the near

commensurability of the periods of Venus, is a thousand-fold more worthy the attention of the savant, the investigation of the great mind.

The announced discovery of the satellites of Mars by Asaph Hall in 1877, is an evidence of the paltering and feeble nature of the *ci devant* science, which is said to have displaced Astrology. These satellites were known to the Magi, and were recognized in now lost or forgotten books of Coptic lore. Somehow or somewhere, Zahelbebis' "*Al edisiri*" fell into the possession of Tycho Brahe, who in his "*Opera Omnia*," published at Frankfort, in 1648, hints (T. 4, F. 398) at the mention by the Ancient Master of two satellites of Mars. Jonathan Swift was private secretary to Sir William Temple at Moor Park. Temple returning from the negotiation of the famous Triple Alliance, and a residence as Ambassador at The Hague, had brought to England the copy of Tycho Brahe, which afterwards fell into the hands of Greene, the mathematician—the Greene, who, in the preface of his work on Natural Philosophy, avers that his contemporary and acquaintance, Isaac Newton, took his theory of Gravitation from Kepler, who *borrowed* it from Tycho Brahe.

In Sir William's study at Moor Park, Jonathan Swift read that "*Opera Omnia*" and fell upon the description of the satellites of Mars, their density, distances, periods and phases, and, inspired by the Spirit of Thomas Carlyle and the Nineteenth Century, he hailed the propositions with howling scorn. In order to give point to derision, Swift wrote down the Zahelbebian and Tychonian satellites as part and parcel of the ridiculous Astrology found in vogue at Laputa by Lemuel Gulliver.

See how Shakespeare's "whirligig of time" brings about revenge. The Swift-inspired sneer, in the Spirit of Thomas Carlyle and the Nineteenth Century, is gravely promulgated by the Eminent Astronomer, Asaph Hall, as an Original Discovery in 1877. This original discovery, in all its attributes, and phases seems like a transcript of Laputan erudition, which, in turn is an excerpt from Brahe's rescript of Zahelbebis, a confessed Astrologer of A. D. 1321—1406, who probably got his information from records which were hoary ere yet Greece was young.

It is not yet time to attempt a modern defence of Judicial Astrology. Suffice it to say that even in this age, presided over by the antagonistic divinity of the period of 1833—1903, there are men like my friend Prof. Grimmer who keep the knowledge and desire of Astrology alive. They are the seed-bearers, who, like the wrapped and swathed Egyptian mummies that have kept corn-germs concealed for five thousand years, will ultimately give to the world the coveted handful of grain that shall fructify to vast intellectual harvests. Their praise will be sung by future ages.

In regard to the following "prophecy" or "prediction," I have nothing to say, *pro* or *con*. I only vouch for the honesty of belief, integrity of purpose, and persistency of research, of its author, Prof. Grimmer. He may have mistaken the position of ruling influences in casting the Horoscope, but he is inevitably correct in his deductions if his premises are correctly taken. The evils therein enumerated may not fall upon Mankind; but if they do not the error is alone with Mr. Grimmer, not with the stars; their predictions are unerring, the human interpretation is sometimes erroneous.

Suffice it to say that no man will be damaged in purse or person, in mind or body, one way or another, by heeding the advice and warning he gives. Let men lead sober, temperate lives, in strict accord with our somewhat imperfectly formulated hygienic laws; and, catastrophe or no catastrophe, baleful or genial atmosphere, malific or kindly influences, no matter what comes, they will be far better off than if they had not pursued such a sensible course.

And, finally, be just to all; remember that all honest difference of opinion is to be respected; and give to Astrology that reverence due its age and achievements, and that opportunity which the importance of its claims demands.

MAGUS BICKERSTAFF.





## CHAPTER III.

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PROF. GRIMMER'S PREDICTION OF ASTROLOGICAL WONDERS  
FROM 1881 TO 1887. STARTLING SENSATIONS SAYS THE SEER  
OF THE STARS—THE WARNING VOICE, OR THE EFFECT OF  
THE COMING PERIHELIA.

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It is pretty well understood that the perihelia of the five great planets—Mars, Jupiter, Uranus, Neptune and Saturn—will be coincident in 1881-5. Astrology today is ridiculed by many so-called scientists. After 1881 astrology will be taught by many who reject it now. Bacon says "the world opposes what it does not understand." In the case of astrology this is pre-eminently so. I have no desire to discuss the verity or falsity of astrology; I simply state the effects which the approaching perihelia will produce according to astrological deduction. The effects which this conjunction will produce are momentous. From 1881 to 1887 will be one universal carnival of death. No place on earth will be entirely free from the plague. The Pacific coast will not suffer anything in comparison to any other portion of the globe. The coincidence of these planets in perihelion will always produce epidemic and destructive diseases. Three of these planets are malifics, and

Jupiter, although a benefic, produces evil through association; or, technically, by conjunction with the others. Diseases will appear, the nature of which will baffle the skill of the most eminent physicians. Every drop of water in the earth, on the earth, and above the earth will be more or less poisonous. The atmosphere will be foul with noisome odors, and there will be a few constitutions able to resist the coming scourge, therefore prepare, ye that are constitutionally weak, and intemperate, and gluttonous, for "man's last home—the grave." From the far East the pestilential storm will sweep, and its last struggle will end in the far West. In 542 and 1665 three of the planets, two of which were malifics (Mars and Saturn), were in perihelion, and Jupiter, though a benefic, brought evil through association. Now 542 and 1665 were the worst plague eras of which the world has any record. From 542 to 546 it has been estimated that from 75,000,000 to 120,000,000 victims suffered death by the plague ("Gibbon's History," vol. iii., chap. xiv.; also, "Cousin's History of Rome," vol. ii., page 178.)

In 1720, Mars and Saturn were in perihelion and in the sign Virgo, and 52,000 out of 75,000 inhabitants died in the city of Marseilles in less than five weeks. In 544, 10,000 died each day in Constantinople. Alexandria (Egypt) lost, in 542, 50,000, and in 543, 80,000 of her inhabitants by the plague. But as bad as were those times, they will only approximate the horrors of seven years many of us are doomed never to witness. All the weak and intemperate are sure to die. There is no escape from the inexorable plague fiend. Fortunate indeed are those whose blood is pure and free from any taint or weakness, for they alone will survive the wreck of the human family. The intemperate and weak will join hands and go down to their graves in tens of thousands. Ancient races will be blotted from the face of the earth. Asia will be nearly depopulated and the islands that border Asia will suffer frightfully from the scourge. The countries that join the northeastern portion of Asia will suffer the ravages of the plague. Russia will be the first European nation that will suffer. Unless correct sanitary measures are taken before 1882 the plague

will be found devastating large cities on the Atlantic coast of America. America will lose more than fifteen millions of inhabitants if the sewers of her cities are as imperfect in 1882 as they are today. The perihelia will bring other inflictions upon the inhabitants of the earth, over which mankind can exert no restraining influence. There will come storms and tidal waves that will swamp whole cities; earthquakes that will swallow mountains and towns; and tornadoes that will sweep hundreds of villages from the face of the earth; mountains will tremble, totter and fall into sulphurous chasms; the geography of the earth will be changed by volcanic action; mountains will toss their rocky heads up through the choicest valleys; valleys will appear where mountains stood; skilful mariners will be lost in the ocean, owing to the extraordinary variations of the compass; navigators will grow pale with alarm at the capricious deflexure of the needle; volcanoes that have been dormant for centuries will awaken to belch forth their lava with more violence than when in their pristine vigor; rainfalls will deluge valleys, and mountain streams will enlarge their beds and become mighty torrents; fires will start spontaneously and devastate whole forests; great fires will occur in many cities, and some will be totally destroyed; there will be remarkable displays of electricity, frightful to witness; wild beasts will leave their natural haunts and crowd into populous cities, timid and harmless; suffocating fumes of sulphur will escape from the earth, to the great dread of many; an unprecedented number of ships will be shattered in fragments by running on mighty rocks and small islands that are not down on the navigator's chart; islands will appear and disappear without any apparent cause; the navigator's charts will prove almost a detriment instead of an aid, owing to the sudden changes of ocean currents, temperature, and surroundings; the birds of the air, the beasts of the field, and even the fish in the sea, will be diseased; billions of fish will die and be cast upon the seashore, to fester in the sun and impregnate the atmosphere with their foul emanations. No fish nor animal food should be eaten from 1882 till 1885, for the flesh of nearly all the animal kingdom and the finny tribes

that inhabit the rivers, streams, lakes and oceans will be diseased, and therefore those who partake of the flesh shall poison their blood and be taken away shortly after. The poison that enters the system by eating diseased meats is just as deadly as to be inoculated with the plague. Farmers will be so stricken with fear that they will cease to till their farms, and gaunt famine will step in to make human misery more wretched; fanaticism will spring up in many places, and bloodshed will result therefrom; murderers and robbers will ply their hellish work with impunity, for there will be little or no law; everybody will be absorbed with the trying task of keeping alive; people will be buried in deep trenches, uncoffined; the judge will be stricken from the bench, the pleader at the bar, and the merchant and customer will be seized with the fatal malady while trading; death will come slow and lingering in some cases, but in most it will be swift and terrible. In seaboard towns thousands will be buried in the bays and harbors, the law to the contrary notwithstanding.

In many countries vast districts will be deserted, and even in Europe some portions will appear so near that condition as to appal the traveller. One may walk whole days over hundreds of farms without seeing a living thing. On all the large tracts of land that once were so animated with animal life, not a vestige will be seen. The houses on the deserted farms will show signs of disarrangement and negligence that plainly tells of the hurried departure of the owners to the populous cities. Let a traveller pursue his way till he comes to the small villages, many of which will not contain a single living thing. Let him look into the houses, let him pass through the doors that stand ajar and witness the sickening spectacle of whole families dead. Let him still wander, if he yet have courage, through the country stricken with the black death, and in the fields, on the hillside, and in the dark canyons of the mountains, and he will see every phase of this terrible malady, till the culminating point of death is reached—the end of all attacked with this incurable disease.

The country people will flee to the crowded cities for aid, but unless they are rich, the physician will give them little, if

any, attention. The poor will die by the tens of thousands, without a ministering hand to soothe their dying agonies. The doctors will be in universal demand and extortionate in charges for their services. Bear in mind, no medicine or doctor can give you any more aid than you can yourself. The disease cannot be cured, but unless your system is too weak or impure, copious draughts of warm water and a vegetarian diet, will prevent the disease poisoning the blood in the process of digestion. Animal food will poison those who continue the use of it. Fine cotton or sponge dipped into spirits of camphor, and kept in the nostrils, and frequently changed, will prevent the blood from being poisoned through the organs of respiration. After the black death there will be two years of fire which will rage with fury in all parts of the world from 1885 to 1887. These fires will be the means of annihilating every germ of disease. In fact every city or portion of city in which the plague appears should be burned to the ground. This will destroy the scourge. Nothing but fire can do it.

Those who pass through those terrible years of woe will have greater capacity for the enjoyment of the pleasures of the earth. The earth will yield twice as much as formerly. All the animal kingdom will be more prolific and life more prolonged. The average duration of life is said to be thirty-three years now; after the year 1887 it will be twice as long, or sixty-six years. The reason of this most remarkable prolongation of life is owing to the healthy electricity or magnetism that will surround this globe. From 1881 to 1887 the electricity of this earth will be deadly, owing to the malific influence of Saturn and Uranus upon our atmosphere. During the black death the most wonderful celestial phenomena will be seen. For weeks the sun will appear as red as blood, and terrible convulsions will appear in that great body. The sun will discharge oceans of flaming hydrogen gases, that will roll in tumultuous billows hundreds of thousands of miles from its centre. The moon's actions on the tides will be spasmodic and irregular. Tremendous showers of meteors will fall to the earth and remain in an incandescent state for hours. Dense black clouds will veil the sun for days, and the moon will not shed as bright

or as steady a light as before those dreadful days. The whole heavens and earth will tremble at the awful, continuous reports of thunder—lasting frequently for hours; blinding flashes of lightning will illumine the black sky; people will scream with horror at the fantastic shapes the lightning will assume; thousands will go insane with fear of the celestial phenomena; all modes of egress from the cities will be stopped; trains will be stopped on the prairies, in the mountains and valleys, and their occupants will die in them of disease and starvation; steamships and sailing crafts will rot on the oceans with their dead human freight, drifting where the winds and waves may drive them.

Stout will be the hearts that will not despair in these dreadful times. Fanatics will arise and cry out that the hand of God is against mankind, and religious frenzy will be rampant in all the large cities; so-called prophets will incite their followers to deeds of blood and rapine, but they will not hold sway long; insanity from religious causes will predominate in those times; the mortality in the cities where sewerage is defective will be appalling; everything that is ate or drank should be boiled well before being used; no cooked food or water should be partaken of if allowed to be exposed to the air for even a quarter of an hour; food must be eaten as soon after being cooked as possible; every kind of animal food should be eliminated from the table; even fish and game should not be used; milk, butter, eggs, fats and oils (excepting vegetables oils) should be prohibited; vegetables, grains and fruits that are produced in each country should be used. The electric condition of everything on earth will be changed, therefore the products of the soil in our immediate vicinity are the best to keep the human system in a positive state. When the human organism is in a positive condition, it is practically impossible to contract disease. All persons in a negative state as to their surroundings will be the first to fall victims to the scourge. The flesh-eater and the alcoholic imbiber will go hand in hand together to the grave, for their blood will become impure and inflamed, and therefore be in a negative state, and necessarily unable to combat disease. Bear in mind, no part of the world

will be exempt from the ravages of the plague. The frigid homes of the Esquimaux will be invaded by the demon of death, and desolation will be as apparent there in that frozen land as on the sun-scorched sands of Africa. It will penetrate alike the jungles of India, and the civilized homes of America. The Mongolian race will suffer most, for it is without doubt the most ancient. Races are like empires—they have their rise, decline and fall.

China will be depopulated, or nearly so, and when the plague breaks out in 1881, in their country, hordes of the Asiatics will crowd their ships and flee their country, to spread the loathsome horror over every land they turn to. Every island in the Pacific will be swarming with Mongolians, and they will at last reach the Pacific States, and then America must suffer a destruction of life without a parallel in the annals of her history. I say that the inhabitants of the plague-stricken districts will reach there unless more vigilance is used with preventive measures to keep them back. I am not actuated by any feeling of prejudice against any particular race, but the voice of the host of the heavens should be hearkened unto, and, if by a mathematical scheme we can deduce certain facts portentous to the Caucasian race, they should be given and followed. In mortality the East India country will be next in order of magnitude to China, Africa next, Europe next, and America next. The Atlantic States will suffer more than the Pacific, South America more than North America, and California will be last and least sufferer of this most malignant plague era the world has ever known. The plague is not only what the perihelia bring us, but it will be accompanied by war, discord, civil strife, floods, inundations, and, in seven-tenths of the world, drouth; and unless extraordinary provision is made to quell great uprisings, anarchy, with all its horrors, will reign from 1881 to 1888.

In 1887 the “Star of Bethlehem” will be once more seen in “Cassiopeia’s Chair,” and it will be accompanied by a total eclipse of the sun and moon. This star only makes its appearance every 315 years. It will appear and illumine the heavens, and excel in brilliancy even Jupiter, when in opposition to the

sun, and, therefore, nearer to the earth and brightest. The marvellous brilliancy of the "Star of Bethlehem" in 1887 will surpass any of its previous visitations. It will be seen even at noonday, shining with a quick, flashing light the entire year, after which it will gradually decrease in brightness and finally disappear, not to return to our heavens till the year 2202 or 315 years from 1887. This star first attracted the attention of modern astronomers in the year 1572. It was then called a new star. It was no new star, however, for this was the star that shone so brightly 4 B. C., and was the star that illumined the heavens at the nativity of Christ. It has reappeared every 315 years since, and every educated astrologer is certain that it will appear in August, 1887. The appearance of this star, accompanied as it will be by solar and lunar eclipses, together with the baleful influence that follows the positions that Mars and Saturn will occupy, will cause an universal war and portentous floods and fearful shipwrecks. North America will be involved in civil strife, and a reign of terror will prevail in the Atlantic States, unless a Napoleon arises to quell it. There will be a war of classes — the rich will array themselves against the poor, and *vice versa* everywhere.



## CHAPTER IV.

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### THE APPREHENSIONS AND THEORIES OF COLONEL BLANTON DUNCAN OF KENTUCKY.

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On Monday, Jan. 3, 1881, there appeared in the New York Star, a communication from Col. Blanton Duncan, of Kentucky, of such remarkable nature as to at once challenge attention, and secure reproduction in the newspapers at large.

Col. Blanton Duncan is a gentleman of national reputation. He is an exceptionally well-read man, even in a community distinguished for erudite and cultured people, and his opinions on the subject of "The Coming Catastrophe" necessarily carry great weight with them. It will be recollected of Col. Duncan that he rebelled against the action of the Democratic Convention of Baltimore, in 1872, in indorsing the Cincinnati Liberal nomination of Horace Greeley for President, and led the objectors to the convention of St. Louis, wherein Charles O'Connor of New York was nominated. Although this action did not result in the election of Mr. O'Connor, it contributed greatly to the defeat of Mr. Greeley, which latter consummation was not the least of the aims of Mr. Duncan.

The fact that so calm and judicious a statesman as Charles O'Connor approved the action of Mr. Duncan, and accepted the nomination so secured by that gentleman's rebellion against the machine rule of his political party, is a high tribute to Mr. Duncan, and adds dignity to his subsequent public acts and utterances.

The publishers of "The Coming Catastrophe" have included Mr. Duncan's very able and ingenious paper in this book and chapter by his permission. Mr. Duncan writes :

"The sweeping wave of cold which enveloped our hemisphere in November, and then swept over the eastern continent, is succeeded now by a second wave of such intensity and dimensions, that no record exists of one as great. Whence can we deduce the cause, other than that great primal cause — God — who works his will through physical, as well as human, events? The scientists theorize that the glaciation of the earth may have been produced by some of the great irregularities in its motions, which recur, according to their calculations, at regular periods of many thousand years. At present our aphelion position (greatest distance from the sun) occurs in the summer solstice. But there is a coincidence of the aphelion with the winter solstice (Dec. 21,) once in 21,356 years. For polar glaciation that is the most favorable condition. There is, again, variation of the earth's axis to the plane of its orbit, passing through a double oscillation every 10,000 years. Third, there is a change in the eccentricity of the earth's orbit in every 100,000 years. The oscillation, it is said, prolongs or withdraws the heat of the sun's rays in the polar regions. The change of orbit makes at present the summer months eight days longer than the winter months, in which our perihelion occurs. Astronomers tell us that something dreadful in the way of glaciation would occur if three conditions existed at the same time :

1. Winter solstice in aphelion.
2. Obliquity of the ecliptic at minimum.
3. Eccentricity of orbit at maximum.

Fortunately these can only happen in coincidence once in 42,000,000 years. The next greatest trouble would be in the

coincidence of No. 1 and No. 3. Fortunately again that only happens once in 4,200,000 years.

I have not the date of either of these coincidences, but scarcely think any of us will ever live on earth to see one. But some scientists say that the last glacial epoch could have been produced by cause No. 1, the winter solstice of Dec. 21 coinciding with aphelion. They date the last coincidence in its intensity at about the year 9427 B. C.; and say that alone may have produced the glaciation of the earth. We have no record for reference to prove that extraordinary changes may not have been made by the attraction of the great planets in perihelia at the same time. And as the occurrence of the two coincidences, No. 1 and No. 3, would produce wonderfully intense glaciation, our astronomers have only surmise to base any dicta that the joint perihelia of the great planets about 30,876 B. C. (if the planets and the earth were in existence,) did not cause these very effects. An oscillation of the earth may then have been effected, not only to produce the second but the third cause — an exact coincidence for cold beyond even the power of human calculation; and which would account for the wonderfully preserved remains of extinct animals found beneath the great mountains of ice on the northern shores of Siberia. According to Professor Agassiz, who made a great study of the glacier theory, the catastrophe which enveloped all of the Old World north of the thirty-fifth parallel with huge mountains of ice was sudden. His theory has been adopted by nearly all the great geologists. The last intensity of glaciation has been dated in the year 9427 B. C. The preceding intense period was 21,356 years before, or in the year 30,783. There were perihelia of the four great planets in 30,878-30,876; 30,876-30,872, one of the shortest periods except ours of 1880-85; and again three of the planets in 30,711. The aphelion of the earth in 30,878-2 must have been on Dec. 20, the day before winter solstice, and in 30,711, on Dec. 22; and most likely that was a period of remarkable events, if the planetary influences occasion them. Science is but at the threshold of the door which opens for even a glimpse of knowledge, or, more properly speaking, conjecture, of the occurrences of past ages, if there was animal and

vegetable life upon the globe prior to the creation of Adam. If the five days of the Bible prior to the creation of man were, as Christian geologists maintain, periods of time vast in extent, as denoted by a God to whom 'a thousand years are but as a day,' it would be easy to conceive that the earth had this change of climates in those remote ages. Siberia may then have been in the tropics, until the change of orbit and the other coincidences instantly converted everything living into a frozen mass. And the other portions of the earth, up to that time in frozen regions, were of course untenanted by animal life. The phenomena exist on this continent, indicating from the studies of geologists that vast mountains of ice, for thousands of years, extended south of our lakes, if not south of the fortieth parallel. Fossil remains of extinct animals also have been found beneath where they say these icy mountains once existed. They have found nothing yet to prove the existence of a former race of men. If there should be another change of climate and the polar regions become tropical again, future geologists may search beneath the melted ice to discover buried pre-Adamite giants assimilating in size to the mammoths of the brute creation, which have caused such widespread speculation. On this subject the following picture was drawn by Henri Vivarez :

' From the summit of the mountain a winding sheet of snow will descend upon the high plateaus and the valleys, driving before it life and civilization and masking forever the cities and nations that it meets on its passage. Life and human activity will press insensibly toward the inter-tropical zone. St. Petersburg, Berlin, London, Paris, Vienna, Constantinople and Rome will fall asleep in succession under the eternal shroud. During very many ages the equatorial humanity will undertake Arctic expeditions to find again under the ice the place of Paris, Lyons, Bordeaux and Marseilles. The sea coast will have changed and the geographical map of the earth will have been transformed. No one will live and breathe any more, except in the equatorial zone, up to the day when the last family, nearly dead with cold and hunger, will sit on the shore of the last sea in the rays of the sun, which will thereafter shine here

below on an ambulant tomb, revolving aimlessly around a useless light and a barren heat.'

With the increase of knowledge and of science the means of transit would permit many to escape from a polarized region to one susceptible of sustaining life. If our fertile fields should be transformed into sterile wastes, 1000 feet beneath snow and ice, the masses of people could expect nothing but death. And the new regions, which would be but a wilderness, could not be brought into cultivation or made habitable for many years to come. If the great planets have hitherto aided in such changes, their remarkable perihelia from 1880 to 1885, crowded into a shorter space of time than ever before since 1530 B. C., give rise to conjecture that something more than extraordinary may be expected to occur. Now all of the four great planets are on the same side of the sun, and approaching their nearest distance or perihelion (except Jupiter, which has lately passed perihelion), and the earth is likewise in perihelion. When planets are in the same direct line, as compared to the earth, though one is far beyond the other in space, they seem to touch each other in the heavens, and that is called conjunction. When planets are exercising their powers of attraction on the earth, from different directions, they neutralize each other so far as any change of the earth's axis or orbit might be effected. But when these powers are exerted at once and all in the same direct line, pulling the earth as it were into a different orbit, in a manner such as never before has been chronicled since the creation of Adam, who can say that such a coincidence may not mark the coming of wonderful events? And who that does not accord with the materialism and infidelity of the age can consider this subject in a spirit of levity, rather than give that careful and serious consideration which its gravity demands? Astronomers tell us that stars have suddenly appeared where none had before been seen, and grew more and more brilliant until they finally faded away to invisibility. And they construe this phenomenon to have been some far remote sun, which had been consumed and overwhelmed in enormous conflagration, consigning its retinue of worlds to utter darkness, and the destruction of all life that previously existed upon them.

Our sun is stated by these scientists to be a sea of fire, with flames travelling over its surface faster than the earth moves in its orbit. One flame has been measured to have shot out 80,000 miles, and then disappear in ten minutes. Sir John Herschel estimated that a solid cylinder of ice 200,000 miles long and forty-five miles in diameter would melt in a single second if plunged into the sun. If these conjectures are based upon truth our sun, from certain causes and influences, may be consuming itself just like one of those lost suns. And if it did become cold we would freeze in an instant. We are but insignificant in the wonderful universe, if science reads correctly. For our sun, with its retinue of worlds and their satellites, is but a mere planet itself, sweeping onward in an orbit at the rate of 150,000,000 miles a year. And the central attraction around which our sun revolves—in an orbit so vast and a centre so remote that science has as yet discovered nothing definite—is located by astronomers in the Pleiades. And God, through his prophet, Job, long thousands of years ago, indicated this in the Bible records. 'Canst thou bind the sweet influences of Pleiades?' The influences of the planets are known to be greater at some times than at others. Mars can come within 33,000,000 miles of the earth and go again to a distance of 244,000,000. In the first case, the attraction and disturbance of the earth will be fifty-two times greater than in the second. The moon, though its whole attraction is only 1-120 of the sun's, is yet nearly three times as great in its effect upon the earth's surface, as plainly proved by the tides. In the past year we have had 117 different conjunctions of the planets and moon and sun to exercise their influences upon the earth. As the earth approached her perihelion the great planets, nearly in perihelion, were placed in nearly direct line, opposed to the sun (and with the earth between them and the sun), pulling with united force the earth toward them. These influences have not been so united, as I have already said, since the creation of Adam. The moon has been in conjunction with these planets every month. A top spins well up its axis, and around in an orbit, by the well-known laws of motion, if let alone. A very slight cause would change both. And so, as we have never

had facts to tell us what such a coincidence of planets may cause, we may well conjecture that something might happen which the scientists cannot fathom or foresee. If the globe should suddenly stop in rotation on its axis, though we continued on in our orbit, everything on the surface, including oceans, buildings, trees, would be hurled headlong into space. If the motion, on the other hand, should be increased in proper proportion, all loose bodies would fly off from the earth, like water from a swift-flying grindstone; and men would require chains on their legs, like fastened bull-dogs, to hold them to the earth. Cold is produced by regular influences, and human science now is able to foretell approximately the occurrence of great cold. They cannot yet tell what is the creative cause. I firmly believe that the planetary influence has brought us the unprecedented cold in November and now. And science will in the next three years have abundant opportunity from the most startling events to learn what the planets can do."





## CHAPTER V.

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It is possible to find germs of Astrological belief in scientific conjectures; and, as has been shown, it is manifestly impossible to state a conjectural astronomical proposition which does not include Judicial Astrology.—[Bickerstaff "On Scientific Relations."

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When I penned the foregoing lines in my work "On Scientific Relations" (New York, 1873), I had in mind exactly the emergency which has arisen in the course of this elaboration of Professor Grimmer's Prediction.

Colonel Blanton Duncan, of Louisville, in Kentucky, a writer with whom I am unacquainted, but who, I surmise, must be a gentleman of acknowledged ability and conceded authority, has had his incisive attention drawn to this very subject, and, apparently without concert, has written on the topic. He evidently sees in the unusual attitude of the celestial bodies a cause for thought, if not for fear, as to the ultimate effect on the Human Race of the malific conjunctions which are impending.

It is evident that the writer has not studied deeply or inquired anxiously into the mysteries of Astrology. Yet it is no less evident that he is a man of great penetration, and possessed of that logical power of reasoning from present cause to

future effect, so rare as to be hailed as prophecy. Yet it is but the operation of exceptional synthetical power of mind, whose conclusions are wonderful to the ordinary mind, possessed of only the ordinary analytical ability, which distinguishes an oyster and a learned pig, as much as it does the caviller at Astrology.

Beginning with the atmospheric conditions of the closing months of 1880, Mr. Duncan draws a startling picture of possibilities in certain events and conjunctures, in which he sustains, in great measure, the predictions of Professor Grimmer; and that, too, probably without ever having seen the Professor's writings. He joins those events, conditions, and possibilities exactly with the sources from which Mr. Grimmer draws his inspiration. The Professor acknowledges his belief in Astrology; Mr. Duncan would probably hesitate to do so.

It is, nevertheless, patent that the same conclusion being drawn from the same premises, the authors are entirely consonant.

Agassiz and Henri Vivarez gave to the question of stellar influence on mundane affairs the thought which great minds in all ages have deemed worthy the importance of the subject, and they expressed ideas exactly in line with Prof. Grimmer and Blanton Duncan. "And who that does not accord with the materialism and infidelity of the age can consider this subject in a spirit of levity, rather than give that careful and serious consideration which its gravity demands?" So writes Mr. Blanton Duncan; and so every thoughtful man in the community would urge if not deterred by the fear of the ridicule such an expression of faith in Judicial Astrology would probably provoke in this skeptical and mistaken era.

"The god whom ye ignorantly worship, I proclaim openly," said the eminent Apostle to the Gentiles, and the belief which secretly agitates three-fourths of the thinking men and women of America to-day, is the one included in Prof. Grimmer's Prediction. No one will deny the vital necessity of the sun's heat to earth-life. No one will deny that the withdrawal of that heat would blot out the most ultimate and intimate germ of life on this globe. How can any one, then, deride the science of

Astrology which proceeds from undeniable base and seeks to anticipate the inevitable? It is not a speculative but an exact science. Given certain causes and such unavertable results will ensue. Given certain planetary conjunctions and aspects, and the goverance they exert on events rising under them cannot be resisted.

If it is within the power of thought to antedate such a common occurrence as a lunar eclipse, the power being derived from simple observation, comparison and deduction, what limit are you to assign to predictions founded on known laws and calculable events? Boyd tells us that the puzzling astronomical records of extremely ancient times were not made for the latitude of the Pyramids, but for regions nearly thirty degrees farther north, namely, about fifty-nine degrees and thirty minutes,—within the boundaries of Siberia. If it can be demonstrated that men can, with accuracy, determine such abstruse problems as that exploited by Mr. Boyd, then we must acknowledge that the forecasting of events, from the operations, motions and influences of the same objects, is not only possible but extremely probable.

Horace, in the Third Ode of his First Book, declares "*Nil mortalibus ardui est*," (nothing is impossible to man), and Horace was a philosopher and a keen observer. His expression includes this very contingency and was intended to cover just such cases.

The opposition to Judicial Astrology has taken its rise in two mistakes of humanity. First, in the supposition that man is the crowning work of creation. And second, that man's importance cannot brook control of influences not supposed to proceed directly from the Creator, and intended for man's especial benefit. The absurdity of both these positions is extreme. Man in relation to nature, is merely a bifurcated animalcule, crawling about on a speck of cosmic dust floating through space. And the operations of Nature are carried on independent of and indifferent to man's existence. The only importance, which can rightly be claimed for mankind, is the developed ability to reason in a restricted circle, and calculate on an infinitesimal line of causation. So long as man had the proper

regard for his own insignificance, he revered the Masters who had gone beyond the ordinary bounds of perception. But once the impression gained ground that earth and space were appenages of humanity, impatience of acknowledgment of control cropped out; and the race, under leadership of vanity, refused to acquiesce in natural and rational postulates.

Let us consider that in our immediate neighborhood, that is in the stream of worlds flowing down the Galaxy, there are bodies so vast that our little solar satellite is, in comparison, but as a grain of sand. When we can persuade ourselves that this earth might be driven upon one of those real worlds, with the accelerated velocity of a thousand years' projection, and, coming in contact therewith, make hardly a dent on its surface, and not disturb its harmony in the least, then we begin to appreciate our utter insignificance. Then we will regard the possibility of control over mundane affairs being exercised by extra-mundane existences, as something to stand aghast at. Then we will be chary of exalting our own importance or deprecating the judgment and predictions of men, who have already arrived at that just conception and shaped their judgments to their perceptions. This is an element which must not be lost sight of in considering Prof Grimmer's Prediction and Mr. Blanton Duncan's Apprehensions. Great among men they are mere points in Nature, as are all of us. We have position but not magnitude.

Fatalism, that deadening weight on energy, grew out of the same error of magnification. "What is to be, will be" is a sequence to the idea that man is so important as to have had all natural laws framed especially for his behoof and in his behalf. The impossibility of averting those natural laws has palsied much brave endeavor, and entailed many curses of abuse and perverted belief upon mankind. Judicial Astrology, however, teaches that man was not at all a circumstance, but merely an outgrowth or accident, of pre-existing laws and influences. Therefore, he could not, in the individual, nor in the aggregate, have been the object of set operations. He comes upon this planet under conditions and aspects, which, *at the time of his individual coming, determine the bent of his existence.* Now,

certain appreciable and calculable influences will continually attend his sojourn in life, and he is, to the main extent, the creature of those influences. But as unprejudiced law operated to his production, it follows that other unprejudiced laws will modify his career.

The man who did not sail on the lost City of Boston, was not fated to be preserved from the mysterious catastrophe which fell upon the passengers. On the contrary, his death may be still more mysterious or horrible. He was not fated to stay, any more than his being fated to go was presaged by his unconsummated intention. Every human being is under control of ever-changing mutations and conditions, which, weaving and interlacing, impressing and deviating, make up the diverse patterns of life, in which no two lives have either similar causes or similar conclusions.

Special Providences, so-called, are not to be admitted under such a scheme as this. Events which seem out of the common are only strange because we cannot separate the multitude of causes which have joined to precipitate them. They are simply operations of laws over whose results knowledge has given us no supervision. Now, the predictions of Astrology are of precisely this regard. The Master-mind sees certain causes, hidden from the ignorant, converging, and works out a comprehension of the resultant force and the direction it will take. It cannot be denied that this is both reasonable and possible.

Why, then, challenge Astrology and relegate it to the shades of useless and impotent effort? It is a science which seeks to curb the vain aspirations of man, to lay down principles for his guidance, and to teach him to shape his own destiny by getting into the currents of causes whose tendency would be to bless and benefit the race.

M. BICKERSTAFF.



## CHAPTER VI.

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AN ABLE REVIEW OF SOME CORRESPONDENCE PROVOKED BY  
PROFESSOR GRIMMER'S PREDICTION—THE VIEWS OF DR.  
JONATHAN CUMMINGS, EDITOR OF THE AGE TO COME  
HERALD.

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It is now very generally understood that the four major planets of our solar system—Jupiter, Saturn, Uranus and Neptune—will all make their perihelion passages within a period of five years. Jupiter was in perihelion in September of the present year, 1880; Uranus and Neptune will both be in perihelion in 1882, and Saturn in 1885.

It is claimed by some that this perihelion period will be very destructive to animal and vegetable life, cause much damage to property, change the topography of the earth in some localities, and keep the great deep in constant commotion. Hence it is expected that dreadful pestilences, sudden deaths, fearful wars, an increased number of horrid murders, shocking suicides, horrible railroad accidents, and crimes of almost every description, superinduced by a sort of mental aberration, severe droughts, great storms, terrible earthquakes, tidal waves, volcanic erup-

tions, and unprecedented "distress of nations with perplexity," which our Saviour predicted more than eighteen centuries ago should come at the end of this present age.

The dissemination of these and similar views has led many to inquire why the perihelia of the planets should bring such dire calamities upon the earth and its inhabitants; and why this particular period should cause greater disasters than any preceding perihelia period? To these questions we will endeavor to give brief answers.

First: An answer to these queries is found in the universal law of matter, discovered by Sir Isaac Newton:

"Every particle of matter in the universe attracts every other particle with a force proportioned to the quantity of matter in each, and decreasing as the squares of the distances which separate the particles increase."

From this it is readily seen that the amount of this attractive force, or attraction of gravitation, depends upon the size of the planets and their distance from the sun; and as their orbits around the sun are all elliptical, it follows that they are not always at the same distance from that great central orb, and consequently the attraction of gravitation between each planet and the sun is not only great or small, according to the size of the planet, but varies also according to its distance from the sun; hence when any planet is in perihelion, this attractive force is greater than at any other time, which, affecting the sun, affects the earth also through the sun, and causes a disturbance of its atmosphere.

It is a well-known fact that as the sun is positive and the earth negative, the currents of electricity are constantly passing from the sun to the earth. It is also a fact, whether well-known or not, that a slight disturbance of the electrical currents has an injurious effect upon the earth. This is true also of the human body. Disturb the currents of electricity in the human body, and it is injured. If any one will lean against a conductor of electricity, say a stone post, in a short time he will be quite likely to suppose he has taken cold, or will feel neuralgic or rheumatic pains. He may know the cause was leaning against the stone post; but *how* did that affect him? By



disturbing the currents of electricity in his body, and conducting too much from his system.

If Newton's law of attraction of gravitation is true, it is perfectly plain that the perihelion of any planet must have some effect upon the earth; the larger the planet the greater the effect. Jupiter being the largest, has the greatest effect. When two or more planets are in perihelion at or near the same time, the effect is increased accordingly.

To deny Newton's law is to deny what has been demonstrated to be true, and what science and all astronomers have admitted. There may sometimes be beneficial influences from some source, to counteract in some measure the malific influence of a perihelia period upon the earth; but in the present period we think the evil is more likely to be augmented by comets, which are making their appearance more frequently than usual.

Second: The present perihelia period is established by precedent.

It is found by the history of many centuries that Jupiter's perihelion passages, which occur a little less than every twelve years, have produced evil results upon the earth. It is large, and its influence is known to be greater than any other planet of the solar system, except the sun. Saturn, as it is second in size, is second also in influence to Jupiter. When Jupiter's perihelion passages have been synchronous with Saturn's, which occurs every second passage of Saturn and fifth of Jupiter, or once in about fifty-nine years, the evil has been augmented; and when these planets were joined by either Uranus or Neptune, of course the evil was increased; and when comets have appeared in conjunction with the perihelia of the planets, which Noah Webster in his "History of Pestilence and Epidemics" considered to be the primary cause of aggravated diseases, the injurious effect upon the earth and its inhabitants became intensified.

Thus history, for thousands of years, in recording pestilences, famines, earthquakes, etc., which have brought so much misery upon the human family, has been aiding modern science in ascertaining the cause of these calamities; and all the wis-

dom of the wise, and learning of the educated, and theories of the old schools, will not be able to overthrow the new arguments founded upon these unprecedented facts. No man's theoretical opinions, however great his reputation for learning may be, can stand before the evidence of such facts. Give the common people a sufficient knowledge of astronomy to understand the relative position of the planets to the sun, and to each other, with the date of the perihelia periods for the last two thousand years; then give them the history and date of the calamities which have befallen the earth and its inhabitants by aggravated diseases of various kinds during the same time, and they will ask for no further evidence for the cause of the disasters than the perihelia theory.

Third: Why should it be expected that *this* perihelia period, which has now already commenced, will be more calamitous than other periods which have preceded it?

Principally from the fact that the four large planets will now make their perihelion passages nearer to a synchronous adjustment, probably, than ever before; at least for the last three thousand years. The four major planets all making their perihelion passages within five years, is, we believe, without a parallel in the Adamic age. Then the appearance already of several comets on their perihelion passages near the sun, which also have an injurious effect upon our earth, strengthens the argument, as Dr. Knapp says, that we shall soon see lively times for the doctors and undertakers; in fact, such times have already commenced. We might easily fill a volume with just such disasters as it is predicted this perihelia will bring, which have come to our notice within the past year, and the end is not yet. All these are the beginning of sorrows.

We will now call attention to two articles which have appeared in the Cambridge Tribune, and add our criticisms to both. It appears The Tribune had published Professor Grimmer's argument on the perihelia of the planets, which called forth the first article referred to, over the signature of Sidney Brooks, in that paper of Nov. 19, 1880. The second article is a criticism of the first, and also of Professor Grimmer's argument, by Magus Bickerstaff, in The Tribune of Nov. 25.

We propose to add strictures and criticize both, and defend Professor Grimmer's statements in the main, while in some respects we admit that he may have exaggerated; though it is yet too early to state this positively. Mr. Brooks speaks as follows:

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PROFESSOR GRIMMER AND HIS PROPHECY.

"I agreed to jot down my impressions in reading this article, and first—

If those four planets were all on the same side of the sun *at once*, they might pull hard enough to produce some slight irregularity—I know not what—but the perihelions of the planets are not all on the same side of the sun, and so their attractions counter-balance each other. [Note 1.]

On a scientific basis, there is nothing at all, as I can see, to favor Professor Grimmer's predictions. He bases them on Astrology, which I consider about equal to telling fortunes by tea-grounds. [Note 2.]

He speaks of the malific or evil planets bringing plagues, etc. 'From 1880 to 1887,' he says, 'the electricity of the earth will be deadly, owing to the malific influences of Saturn and Uranus upon our atmosphere.' To say that two planets of our system have the power, in themselves, to change the electricity of our globe or the atmosphere into poisonous agents, is too much for our common sense. [Note 3.]

Speaking of the condition of things after the calamity is over, he says the electricity of the earth will be most healthful and human life will be twice as long as now. Why the same agent (electricity or magnetism) should be at one time most deadly, and at another time most healthful, he gives no reason for. [Note 4.]

If Astrology takes the ground that the position of certain heavenly bodies is only the sign of coming calamities, then

what? Such monstrous and universal horrors as he describes I think are a dishonor to the Almighty. In fact he ascribes the evil influence to evil agents independent of Almighty power I should think. Such a wholesale slaughter of mankind is not the way God has worked in times past. In his severest judgments he has always held out inducements to return, and encouraged the use of proper means to avert evils. We abate the cholera and yellow fever by attention to drainage and all sanitary measures. We doubt not that the great plague in London, in 1665, was produced, or, at least, spread immensely, by neglect of such measures. That which is receiving so much attention now, viz., sewer gas and kindred poisons, are sufficient without going to the planets for malign influences. [Note 5.]

Prof. Grimmer, it is true, notices these things, but my thought is, that he makes such direful influences to come from some source, as he says, 'direful wars in North America, and floods, and shipwrecks, and burnings, and fightings between the rich and poor; such an entire wreck of the elements, that no human efforts can avail against them.' My argument is that God will not permit such an awful state of things. It would be the utter extinction of his mercy and love to mankind. I feel safe in trusting in God. [Note 6.]

I regard such a prediction as unhealthy, even to the Christian. It is what Christ warned his disciples against as false prophets and false Christs, and Paul says to the Thessalonians, 'Be not troubled as that the day of the Lord is at hand.' [Note 7.]

The final destiny of our planet, it is true, we know little about; but I believe we have other information on this point.

Nothing is plainer in the Bible than the coming of the Millennium, or the time when the Gospel shall overspread the earth. As Christ distinctly says, that before the end should come this Gospel must be preached to every nation under the whole heavens. This period is rapidly advancing, and a long reign of Christ's kingdom on earth is in store for us. [Note 8.]

The second Adventists differ from us in saying the Millenium Period is to come after and not before the general judgment. I must confess, when I see such wickedness abounding all over

our country as exists at the present day, I say to myself: 'The Adventists may be right.' When Christ sat upon the Mount of Olives and answered the questions of the disciples, what he said about the destruction of Jerusalem came out as he said, to the utmost detail. [Note 9.]

As the Jews were terribly punished for rejecting and crucifying their Messiah, so he told his disciples, in answer to their second question, there would be a general judgment, when before him would be gathered all nations. [Note 10.]

Until that time comes, I believe there will be no such havoc and indiscriminate destruction of mankind. It must be considered that we live in a world where God's mercy and goodness prevail, and multitudes are being converted to Him. [Note 11.]

In a word I must say, that I do not believe in these predictions; they have not the weight of a feather with me. [Note 12.]

But to each of us the words spoken to Daniel are applicable: 'Go thy way, Daniel, till the end be, for thou shalt rest and stand in thy lot at the end of the days.'" SIDNEY BROOKS.

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#### OUR REVIEW OF MR. BROOKS IN NOTES.

[Note 1 ] We know nothing of this gentleman, except by what he says in this short article, but presume he is considered a competent writer upon some subjects, otherwise this production would not have found its way into a paper so ably conducted as *The Tribune*. But his first sentence here shows that he does not understand the subject about which he is writing, and that his criticisms are of no weight. He says: "If these four planets were all on the same side of the sun *at once*, they might pull hard enough to produce some slight irregularity," he does not know what.

We will here take the liberty to inform the gentleman that on the 19th day of June, 1881, not only the four major planets, but Mars, Venus, and Mercury likewise, will all be on one side of the sun *at once*; while the earth and moon alone will be on the opposite side, with the moon on the side of the earth toward the sun. They may “pull hard enough to produce some slight irregularity,” and he may by that time find out “what.”

[Note 2.] When Mr. Brooks tells us he can see nothing on a scientific basis to favor Prof. Grimmer’s predictions, he admits that his knowledge of science is quite limited, to say the least; and his statement that he considers them “about equal to telling fortunes by tea-grounds,” confirms our opinion, and shows that he had no better argument to bring.

[Note 3.] If Grimmer speaks of “evil planets,” he must have blundered; for the planets are not evil, but their nearness to the sun when in perihelion causes a disturbance in the atmosphere of our earth, which produces the evil results. Either Mr. Brooks’ “common sense,” which he makes the standard here, must be of a low order, or his reading very deficient upon the subject of electricity.

[Note 4.] Here is a difficulty which Prof. Grimmer did not explain, for the very good reason, probably, that he did not suppose anything so well known as that two and two make four needed any explanation. The writer does not seem to be any better informed upon the subject of electricity than he is upon the perihelia of the planets. If he will look the matter up, he will find that no person can live one moment unless the currents of electricity are coursing through the ramifications of the nerves, and that a disturbance of that mighty force will cause instant death. The same agent, Mr. Brooks,—electricity—may “be at one time most deadly, and at another time most healthful,” owing to the conditions which govern it.

[Note 5.] In this paragraph the writer thinks such calamities as the professor speaks of would dishonor the Almighty. “Such a wholesale slaughter of mankind,” he says, “is not the way God has worked in times past.” We wonder if Mr. Brooks ever read of the flood; or of the destruction of Sodom

and Gomorrah; or of Sennacherib's army, when one hundred and eighty-five thousand were killed in one night by an angel? Does he not know of the dreadful slaughter of the Jews, both by the Babylonians and Romans, and of many other cities and nations, by God's appointment? He is either very forgetful, or has never read, or he does not credit the Bible account of these wholesale slaughters.

[Note 6.] Mr. Brooks feels safe trusting in God. And yet he thinks the plague in London was spread immensely by neglecting sanitary measures. They were probably trusting in God, as he intends to trust him through this perihelia period—do nothing to avoid the danger! He thinks such a "slaughter would show the utter extinction of God's love and mercy to mankind;" and yet he recognizes God's right to punish sin. Has the human family become suddenly righteous, that they need no punishment now?

[Note 7.] The statements here are all random shots, and show that the writer understands neither the perihelia of the planets, nor how to make an application of the prophecies.

[Note 8.] This paragraph is true, but it is not all the truth. The writer does not seem to remember that just before the Millennium there is to be a time of trouble such as never was since there was a nation. How does he know but that the predictions of Grimmer, caused by the perihelia of the planets, will fulfil all such prophecies, which are very numerous? We think Prof. Grimmer, in the main, is right; that the time of trouble will come, followed by the Millennium, in which the world will be converted to God.

[Note 9.] Here is an admission that the world is very wicked; and that the Adventists, who are looking for this earth to be melted, which would spoil the Bible account of the Millennium, may be right. He mixes and confounds matters strangely.

[Note 10.] Here is an admission that the Jews were "terribly punished." Were they any worse than the present generation? If that was God's way then in dealing with sinners, why not now? And will not an affliction now caused by the perihelia of the planets be just as much sent of God as were

the Roman armies to destroy Jerusalem? We can see no reason why.

[Note 11.] Mr. Brooks looks for no such havoc until the judgment comes; and how does he know that the judgment is not near? Christ's reign is the judgment day, and Mr. Brooks says it is "rapidly advancing." Thus, according to his own admissions, "an awful state of things" is just upon us, as bad or worse than Professor Grimmer has predicted, as the result of the perihelia period, which has already commenced.

[Note 12.] Grimmer's predictions, he says, have not the weight of a feather! Then what importance should be attached to these inconsistent, contradictory, and erroneous statements, made to demolish an argument which has not the weight of a feather? If no sounder criticisms than these can be brought against Grimmer's predictions, they may yet all prove to be true.

The following is Mr. Bickerstaff's criticisms of both Grimmer and Brooks:

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PROFESSOR GRIMMER AND MR. BROOKS.

As between Professor Grimmer and Mr. Sidney Brooks, I have the honor to maintain that the grim professor has the best of the argument, as he is certainly more deistically logical, and less severe in his arraignment of God than his critic.

Without going into the question of "the origin of evil," which has puzzled theologians from St. Augustine to Sidney Brooks, I prefer to believe, with the professor, that "malific influences of Saturn and Jupiter" are responsible for famine, plague and chimeras dire, rather than ascribe to a merciful God, "who is love," the afflictions of humanity. True, "such monstrous and universal horrors as he describes I think are a dishonor to the Almighty." [Note 1.] It is Mr. Brooks, however, who must bear the terrible onus of dishonoring the



Almighty, for my friend Grimmer expressly assigns the horrors to Saturn and Jupiter (heathen gods) and the blessed relief to the Almighty (the Christian God).

Does it not strike Mr. Brooks that, even should the calamities predicted by the astrologer fall upon the earth, God would only be permitting in a short time the miseries he allows eternally to be spread over greater spaces of time? It is a question simply of degree and not of kind. The God who would tolerate a little plague or provide for the destruction of a fishing crew on the banks, would be quite as glorious, lovable and consistent in obliterating all human kind in a week, amid such suffering and consternation as the Dantean Inferno itself cannot parallel. [Note 2.]

Mr. Brooks is evidently a gentleman most devotedly attached to the Ultra-Orthodox doctrine, and I should judge from his confessed ignorance concerning the end of the world, quite satisfied that God made the earth in six days, that Adam and Eve were the first human beings, and that it happened six thousand years ago. Allow me to inform our friend that the biography of this globe, its birth, life, death and final destination, is as certainly known as that of Napoleon Bonaparte or General George Washington, of blessed memory. [Note 3.]

On this, and the other topics touched by Mr. Brooks, such as "wholesale slaughters of mankind," and the "way God has worked in times past," I shall be pleased some time to enlighten our good friend Mr. B. The best authorities on the Orthodox side are the "Port Royal Letters," whose only fault is that the eminent writer died in 1662 instead of living in 1880, for the mind which gave birth to protoplasm would not have been to-day turned into the channel of bigotry.

Between Grimmer and his critic, it is a toss, on the White-chapel plan, "heads I win, tails you lose;" for if the howling tornado of death, which the professor predicts, does strike us, God will have as little to do with it as Saturn and Jupiter. [Note 4.]

Mr. Brooks feels "safe in trusting to God." Let me cite for his emulation the case of the good old Scotch woman, who being advised to trust in Providence and cross the stormy Forth

in a boat, replied, "Na, na, I'll na trust i' Providence, as lang there's a bridge i' Stirling."

Nothing is plainer in the Bible than that there is nothing plain in the book. There's not a heresy, theory, dogma, creed, proposition or tenet, however monstrous, however cruel, however pernicious, however childish, silly and absurd, that may not be substantiated or refuted, driven home or kicked out of doors, by reference to that marvellous compilation. [Note 5.] And the only fault Mr. Brooks can justly find with my friend Grimmer is that the prophecy includes Saturn and not God, and is sparsely interspersed with holy texts and Biblical quotations.

MAGUS BICKERSTAFF.

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#### OUR REVIEW OF MR. BICKERSTAFF.

[Note 1.] Mr. Bickerstaff has evidently made investigations beyond Mr. Brooks; but still he has not advanced far enough to get clear of the meshes of the devil, and hence is bound by Satan in unbelief, for how many years we know not. He does not seem inclined to meddle with "the origin of evil," which has puzzled so many theologians, but still he assumes to be in possession of a knowledge of God, and dashes into his subject with a recklessness which betrays ignorance of the ground upon which he treads. If he could once get a clear view of the "origin of evil," it would wonderfully change his mind in regard to the character of God; and then he could admit that the "howling tornado of death" might "strike." When a man talks of an Almighty God of love being dishonored by the work of his own hands, however flippant his style of expression may be, he must expect to be looked upon as a novice by all intelligent, consistent persons. If God is Almighty, there is no being or power in the universe to perpetrate "such monstrous and universal horrors," but himself. He either is not Almighty, or he is responsible for the work. If Mr. Bicker-

staff will hold fast to the belief that God is an Almighty being, he will soon find out where to look for the origin of evil. But this will lead him back to the good old Bible, of which he thinks there is nothing plainer, than that there is nothing plain in the book. Mr. Bickerstaff's Almighty God says: "I form the light and create darkness; I make peace and create evil: I the Lord do all these things." (Isa. xlv: 7.) "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, "My counsel shall stand, and I will do all my pleasure." (Isa. xlvi: 9, 10.)

This is the Almighty God of love, the Supreme Ruler of the universe; too wise to err, too good to do, or suffer anything to be done, that will not result in good, and with power to do all his pleasure.

[Note 2.] We think the first part of this paragraph must "strike Mr. Brooks," we hope hard enough to shiver to atoms his doctrine of eternal torment, if he holds that God dishonoring doctrine, which we (as well as Mr. Bickerstaff) suppose from his article that he does. But the pertness with which Mr. Bickerstaff compares "the God who would tolerate a little plague," with Dante's Inferno (Hell), shows rashness without judgment. If Omniscient Wisdom sees fit to "tolerate a little plague," to produce a greater good, and his omnipotent power is able to accomplish the purpose, it is the height of presumption, it is audacity, even, for puny, finite man to equal it to the act of "obliterating all human kind in a week, amid such suffering and consternation as the Dantean Inferno itself cannot parallel."

The writer here assumes the office of judge, to decide upon the actions of an Almighty God. What folly! It may be ignorance; but if not ignorance, it is most certainly blasphemy.

Immutable laws cannot be changed; because they are like their Creator, unchangeable. Causes produce their legitimate results; and nothing else in God's universe is, has been, or can be done, but just what is the result of existing causes. All results, when produced, become causes; and so the vast network of machinery moves on; all things working together for good.

But the Almighty God—the great Ruling Power over all, by both good and evil agents, including Christ and the devil, by pain and pleasure, by suffering and rejoicing—is “working all things after the counsel of his own will” (Eph. i: 11), as he declared to his servants the prophets, “Saying, My counsel shall stand, and I will do all my pleasure.” (Isa. xli: 10.)

This includes the influence and motion of all planets, comets and heavenly bodies, as well as all other existing things, or things that may be brought into existence as the result of whatever now exists, through the fixed and immutable laws that govern them; and not a meteoric stone, nor a sparrow, can fall to the ground, without the notice of the Almighty God, nor outside of his fixed laws, or without being the result of causes.

When Mr. Bickerstaff can understand what an Almighty God of love is, and the working of his immutable laws, he will never entangle himself in such a net-work of inconsistencies as he has in this short article, nor reject the natural effect of the motion of the planets in their elliptical orbits around the sun, coming nearer to that central orb at one point in their circuit than at any other point, and thus increasing the attraction of gravitation, in proportion as the squares of the distance between the sun and the several planets at their perihelion passages decreases, which produces a malific influence upon our earth, in harmony with Professor Grimmer’s main theory.

[Note 3.] The end of the world referred to in this paragraph we have no faith in, because it is not supported by evidence from the Scriptures nor from science. It is supposed by many, and probably Mr. Bickerstaff is among the number, that the Bible teaches the end of the world; but it is a mistake. The Greek word *aioon* is sometimes rendered *world* in the New Testament, when it should have been rendered *age*, giving the idea of the end of the age, instead of the end of the world. Correct the rendering of this word, and nothing can be found in the Bible to support that false theory. And as we see no reason to suppose there is anything in nature’s laws which teaches the end of this mundane system, we discard the idea wholly.

But we conclude Mr. Bickerstaff does believe in the end of the world. What else can he mean by the death of this globe? Does he grasp that error in the Bible and reject all the truth? He should prove all things, and hold fast to that which is good and true. But it is wonderful that he has the biography of the birth, life, death, and final destination of this globe, and still does not understand the effect of the perihelia of the planets. Another decade, perhaps, will open his eyes to that also.

[Note 4.] If Professor Grimmer's predictions prove true, this critic claims that "God will have as little to do with it as Saturn and Jupiter." This is a singular statement for one who claims to possess a knowledge of the biography of this globe, from its birth to its final destination. If the dreadful scourge comes, the question is, What will cause it? But if it should, where shall we look for the cause? If the planets are not the cause, and if an Almighty God is not the cause, who or what will be the cause? Let him answer.

[Note 5.] Assertions are easily made. We challenge the gentleman to make his wordy statement good in a friendly debate upon the platform or through the press.

We have not answered Mr. Bickerstaff so critically as we designed; but time fails, and we must drop the matter for the present. We hope, however, that "when the Lord brings again Zion," as he most surely will, that we with Messrs. Brooks and Bickerstaff may be found among the number who will see eye to eye.



## CHAPTER VII.

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CONTINUATION OF THE TILT BETWEEN MESSRS. BROOKS AND  
BICKERSTAFF IN WHICH ASTROLOGY IS PRACTICALLY NEG-  
LECTED—LETTER FROM SIDNEY BROOKS.

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The simple act of putting on paper a few thoughts on Professor Grimmer's predictions—for no other eye than that of the person who showed them to the writer—has resulted in bringing his name into a newspaper and drawing forth a review from Magus Bickerstaff.

As it was the sole aim of the writer to show that those predictions were entitled to no confidence, either on scientific grounds or any other, it is remarkable that this member of the Magi fraternity does not offer a single argument in their favor; and as he perfectly agrees with me in the main proposition, namely, that such ghastly and incurable plagues, such poisoning of the wholesome agencies of nature and derangement of her laws, such a letting loose of human passions in wars and bloodshed, as will prevail for seven years over the whole earth, would be a dishonor to the Almighty,—this reply, so far as it

relates to Professor Grimmer and his predictions, is unnecessary.

A few thoughts on Bickerstaff and his reflections seem to be called for. His most conspicuous trait is that which is common to all writers of his class—marvellous self-complacency. He takes it for granted that all persons who believe in the Bible as the word of God are ignorant of natural science. He kindly offers to inform “our friend” on points upon which the most eminent scientists are by no means, agreed; and graciously proposes, some day, to “enlighten him” on those tough questions in theology that have perplexed great minds in all ages.

In the second place, we perceive that the reviewer holds to the idea that science and the sacred Scriptures are at war with each other. Because his friend is a believer in the Orthodox religion, he presumes he is “satisfied that God made the earth in six days and the work of creation began about six thousand years ago.” If he had gone a little further and presumed, for the same reason, that his friend believed that the earth was flat and stationary, it would have been quite as logical and just. The harmony between science and the Scriptures, rationally interpreted, is so well established at the present day that we cannot assign to the front rank among scientific men those who maintain the opposite opinion.

Again—as to the man who offers to enlighten me on important points, when we read his cool and deliberate denunciations of the Bible as a standard of truthfulness and morality in its teachings, it is too little to say of one who holds such an estimate of the Book near the close of the Nineteenth century, that either his information or his judgment is at fault. We are compelled to rank him with another Magus, whom the Apostle Paul denounced, as related in the Book of Acts, whose first name was Simon.

S. B.



### MAGUS BICKERSTAFF'S REJOINER.

I, MAGUS BICKERSTAFF, most humble member of the noble fraternity of Illuminati, confess myself more surprised in the short experience I have had with a Cambridge sophist, than I was in the whole course of my study of the Mysteries of Columa and the Arcana of Terophinium.

Mr. Sidney Brooks, a most respectable and worthy gentleman, I have no doubt, assailed the Brotherhood of Astrologers, in attacking my friend and colleague, Professor Grimmer, and his predictions, founded on the pure deductions of Almansur; and undertook to transfer to Jehovah the responsibility resting on other powers for their malific influences, and the terrible results foreshadowed to mankind. I penned a calm reply. To this Mr. B. comes forward with "A few (and he might have added 'feeble,') thoughts on Bickerstaff," in which he follows the old precept of abusing the attorney for the other side, and making contemptuous allusions to the ancient and honorable name I bear. It is not without the pale of my invention to have made use of the gentleman's Patronymic, to suggest such characteristic qualifications as "turgid," "riled" and "shallow." But I leave the grosser attributes of disputation to him, and insist on the cogency of my former arguments, and reiterate my desire to have astrological responsibility rest where it belongs.

Long before Abraham left Ur of the Chaldees, to beget a race of Egyptian serfs and recipients of the least intelligible of Egyptian traditions, and finally to produce a Messiah of that polluted current of god-lore, Man had learned to read in the

stars the dictates of Superior Government. The early Chaldean thinkers traced the connection between Conjunctions and disaster, and Oppositions and tranquillity. The pages of history are cumbered with demonstrations of the absolute fidelity of astrological predictions. Even the "hind-sight" prophecies of the much-vaunted Christian Bible are vain babblings and restricted descriptions, when compared with numberless genuine presagings, of vast import and unerring accomplishment, which have been declared of old by Masters of our infallible "logos." And now, if Professor Grimmer's calculations as to planetary ascendancy and helostellic conjunction are correct (the which I will neither affirm nor deny), the woes he predicts to the world will surely, and in the set time, come to pass.

I do not think that "all persons who believe in the Bible as the word of God are ignorant of natural sciences." But I do hold that the man, who blindly and implicitly believes in every literal thing the Bible says, is a fool; and that the man, who pretends to believe in the Bible, and still scouts astrology, magic and witch-craft, is inconsistent or hypocritical. In "natural science" who were the Pioneers, the Masters and Guides of a superstitious and priest-ridden world? Who, but the Astrologers, the Alchemists, the Sages and Magi? Who, but these great fragments of universal mind made the civilization of to-day possible?

Friend Brooks, you know less, I am afraid, of Astrology, than of word-chopping, or of "the Book of Acts, whose first name was Simon"; and have taken the *ipse dixit* of prejudiced and ignorant men as to its scope and achievements. I still insist that I shall be glad to enlighten you as well on the sublime principles of the science of the eternal stars as on the minor point of world-construction and world-destruction. Take what view of my self-complacency you will, I am not yet vain or presumptuous enough to say what God Almighty will do, or not do; thinks, permits or denies. I only profess to deal with natural forces—in sight, and only mysterious or impossible to the superstitious and bigoted. You tell us what God allows; measure the substance of his existence; and discover that some

things would honor the source of honor and perfection, or dishonor that which, by the very allowance of being, could not be dishonored either from within or without.

I said that the God who would permit a little plague or provide for the destruction of a single crew on the fishing-banks would be as merciful, as just, as lovable in sweeping off all the human race in a week, amid such horrors as the Dantean Inferno could not parallel. It is a question merely of degree and not of kind. And there was no necessity for you to lose your temper thereupon. Neither Sidney Brooks nor the Apostle Paul can controvert such an axiomatic statement.

The difficulty is that Mr. Brooks has done a "simple act" in putting his crude thoughts, hide-bound and dogmatic, into print; and a much simpler one in leaving the pleasant shades of argument for the heated plain of vituperation. Brooks should be cool, and not too fast, to fish in or muse beside.

*261 Cambridge street, Dec. 21, 1880.*



## CHAPTER VIII.

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A MIRACLE IN STONE—PROPHECY AND THE GREAT PYRAMID  
—REV. DR. SEISS, THE EMINENT BIBLICAL SCHOLAR, AND  
HIS CONCLUSIONS.

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The above title is given to a work on the Great Pyramid of Egypt, by Joseph A. Seiss, D. D., pastor of the "Church of the Holy Communion" in Philadelphia. Dr. Seiss is an eminent scholar and a popular writer. As a profound thinker his conclusions are entitled to respectful attention. The book is meant to give a succinct, comprehensive account of the oldest and greatest existing monument of intellectual man, particularly of the recent discoveries and claims with regard to it. Dr. Seiss arrives at the conclusion that it would verily seem as if it were about to prove itself a sort of key to the universe,—a symbol of the profoundest truths of science, of religion, and of all the past and future history of man. Whether the theories which have been arrived at by eminent divines and by some of the most thorough Egyptologists are correct or not, it is important to examine the views of all who are engaged in investigations in regard to the Egyptians and the records of their

monuments. It is too early to say, as the recent investigations and theories have not yet been sufficiently discussed, whether the Great Pyramid was intended for a tomb, or a monument, typical in itself, and containing materials intended to convey revelations to mankind, or to those who were to be initiated into the mysteries of the religion and philosophy of the Egyptians; or, if the last-named purpose was the one for which it was constructed, whether the modern interpretations of its lessons are correct, or, yet again, whether the architects of this great work "builded better than they knew." Whatever conclusions may be arrived at, it is interesting to read the views of those who have devoted time to the consideration of the subject. The "Miracle in Stone" is illustrated with a chart, showing the elevation of the pyramid cut in half, from north to south, in order to give a view of the interior, with its measurements, which are all supposed to illustrate some events in the history of man and of his relations to eternity. According to Dr. Seiss the original name of the structure was pyr-met, the signification of which is "the division of ten," and curious deductions are drawn in conformity with this theory in regard to the measurements and construction of the pyramid. The only article of furniture in all the Great Pyramid is a coffer in the king's chamber—found by the earliest modern investigators to be a lidless, empty box, cut from a solid block of red granite, and polished within and without.

Its proportions are geometrical. Its sides and bottom are cubically identical; the length of its two sides to its height is as a circle to its diameter; its exterior volume is just twice the dimensions of its bottom; and its whole measure is just the fiftieth part of the size of the chamber in which it stands. Its internal measure is just four times the measure of an English "quarter" of wheat. By its contents measure it also confirms Sir Isaac Newton's determination of the length of the sacred cubit. We wish to give an illustration of the theory adopted by Dr. Seiss and others who agree with him. He says: "The Christian dispensation has a fixed limit. It is to terminate with the coming again of the Lord Jesus to judge the quick and the dead. And that coming of Christ to end this age is

everywhere presented as impending,—a theory which might occur any day. This is symbolized in the Great Pyramid. Its termination is as distinctly marked as its beginning, and even the impendingness of the end is not overlooked. Its south or further wall overhangs its base as if it might fall at any moment. From my studies of the Apocalypse, I was led to publish years ago my firm belief that the present Church period is to be succeeded by a dispensation of judgment, and this is most evidently symbolized next after the end of the grand gallery. There the passage becomes low again, for the Church as such has ended its career. There the ‘granite leaf’—a great frowning double stone—hangs in its grooves, beneath which every one that passes must bow, exhibiting an impressive picture of the ‘great tribulation’ of the great judgment period.”

The pyramid is also supposed to contain symbolic prophecies of the great activity which took place at the commencement of the present century, as shown by the establishment of great missionary organizations. One of the oldest and most universal of the ancient constellations is the Dragon. The chief star embraced in that group is *α* Draconis; to that star the entrance of the Great Pyramid was levelled, so that *α* Draconis at its lower culmination then looked right down that inclined tube to the bottomless pit.

The first ascending passage begins at a point which answers in the number of inches to the date of the exodus of Israel. It also covers by its length the precise number of inches that there were years from the exodus to the birth of Christ.

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#### THE PYRAMID AND THE DAY OF JUDGMENT.

The Bible tells of a nearing day of judgment,—a time when the Almighty Power, that made us, will reckon with us concerning these earthly lives of ours, and deal out destiny accord-

ing to the uses we have made of them,—when the principles of eternal justice must go into full effect, when the trampled law will inexorably enforce its supreme sway. It is described as a time of sorrow and unexampled distress for the unbelieving world,—a time of fears and plagues and great tribulation to all but God's watching and ready ones, to whom it shall be a day of glorious coronation in heaven. Its coming is spoken of as sudden,—when men in general do not expect it,—when many are saying "Peace and safety." Like the flood upon the old world,—like the tempest of hail and fire which overwhelmed Sodom and Gomorrah,—so shall it come upon the nations. When men think not, the Son of Man cometh. And all this, too, is solemnly pronounced by the Great Pyramid. That grand gallery stops abruptly. It is suddenly cut off in its continuity; from a splendid passage-way, twenty-eight feet in height, it ceases instantly, and the further passage is less than four feet. The floor line then no longer ascends. A ponderous double block of frowning granite, hard and invincible, hangs loose over the low and narrow pass now. In the same ante-chamber in which it hangs, the rules, measures and weights appear engraven in majesty upon the imperishable granite, for every one to pass under. The tokens are that now judgment is laid to the line, and righteousness to the plummet, that every cover may be lifted, and every refuge of lies swept away. Everything here indicates the inexorable adjudications of eternal righteousness.

And that solemn time is everywhere represented as close at hand. As far as theologians have been able to ascertain, all the prophetic dates are about run out. The Scriptural signs of the end have appeared. Every method of computation points to the solemn conclusion that we are now on the margin of the end of this age and dispensation. Nor does the Great Pyramid fail to tell us the same thing.

Measuring off one thousand eight hundred and seventy-seven inches for the beginning of the grand gallery, there remains but few inches left to bring us to its end. So, likewise, the astronomical indications are correspondingly remarkable. The Pleiades which were on the meridian when the pyramid was built



are then far to the east, with the vernal equinox at the same time precisely the same distance from that meridian to the west, while the distance from one to the other measures the exact age of the pyramid at that date. At the same time *α Draconis* will again be on the meridian below the pole, but then just seven times lower than at the time of the pyramid's building. This final downwardness of seven times is strikingly suggestive of the Dragon's complete dethronement. And what is still more remarkable, whilst *α Draconis* is on the meridian at this low point, Aries, the Ram, appears on the meridian above, with the line passing exactly through his horns! A more vivid astronomical sign of the overthrow of Satan, under the dominion of the Prince of the Flock of God, is not possible to conceive. It is as if the very heavens were proclaiming that the ever-living Lamb takes to himself his great power, and enters upon his glorious reign. The construction of the pyramid is also supposed to be typical of the restoration of the Jews, to give suggestions in regard to heaven, the spiritual universe, and various other matters which we have not space to consider in this article. The book concludes with the "Use of the Pyramid Respecting Faith," in which it is stated that "the pyramid is not a substitute for our glorious Bible, nor a thing to be put on an equality with the Scriptures."



## CHAPTER IX.

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WHAT SOME LEADING PAPERS SAY—THE HEAVENS SHOW A  
SIGN—A GREAT PERIOD COMMENCED.

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The New York Tribune, in a recent number, speaking on Astrology, says :

It was for a long time pretty generally understood by people who put their trust in Mother Shipton that our planet would become a total wreck at some period during the year upon which we have so prosperously entered. Now the rolling up of the heavens like a scroll, the general liquefaction of matter under fervent heat, and the disorganization of the universe into a "wilderness of tempestuous combustion," is not an event which the mass of mankind would be likely to contemplate with serenity, provided it was set down for a date certain and near at hand, say Saturday week. According to the theory of the universe proposed by Boscovich, there may be, it is true, no ultimate chaos and conflagration, but in their stead a quiet and sudden vanishing of worlds. If matter, as the ingenious Italian holds, does not consist of hard atoms, but is only a mode or a combination of modes of motion—a congeries of mathe-

matical centres of attraction and repulsion—the visible and palpable universe is only a constant and uniform emanation of creative energy which may cease instantaneously, for it is quite as easy to conceive of the withdrawal of this energy as of its continued exercise by a Supreme Will. The end of all things, therefore, may be “not a destruction, but a rest; not a crash and ruin, but a pause.” But granting the correctness of this hypothesis, an instantaneous vanishing into nothingness is not to be contemplated without emotion by persons of regular habits, for this would quite as seriously disturb ordinary business as would the passing away of the heavens with a great noise. Upon the whole, then, devout believers in the old lady are justified in taking comfort in the abundantly established fact that the famous prophecy, “To an end the world will come In eighteen hundred and eighty-one,” was never uttered by Mother Shipton, but is an impious forgery which nowhere appears in the *textus receptus* of her forebodings.

And yet there are persons quite as familiar with the future as Mother Shipton, and quite as competent to unroll the volume of destiny, who assert that during this fatal year the skies will be all ablaze with portents of evil. The Almanac of Zadkiel Tao Sze and the Prophetic Messenger of Raphael for 1881 are both works by recognized authorities in astrological science. Their prophecies, it is true, traverse each other in minor details, as, for instance, when a certain aspect of the heavens is interpreted by one to foretell a prevalent and suffocating disease of the human windpipe, and by the other to signify a devastating tidal wave; but they agree in predicting that a great many unpleasant things will come to pass. The most mischievous planetary influence will come from the conjunction of Saturn and Jupiter. This event is set down by the astrologers for April 18, which happens to be four days ahead of time, and it is to be hoped that this error will vitiate some of their calculations. It takes place in Taurus, near the cusp of the 9th house. Now Taurus is a beastly and unhealthy sign, and Raphael is probably correct when he states that horned cattle will be afflicted with murrain before mankind is wasted by the plague. No one will have the hardihood to question Zadkiel's

assertion that "the Bull rules Ireland," and therefore he holds that this conjunction in Taurus presignifies sedition and rioting in that island. But Taurus rules Asia Minor as well, and it is to be noted that the last great conjunction in this sign, which happened in 1146, was followed by the bloodiest of the crusades and a violent brandishing of the shillelah. But this conjunction is only one of the threatening aspects of the skies. It will be quickly followed by the conjunction of Jupiter and Neptune; then Mars will join Neptune, and soon after Jupiter and Mars will meet. All these conjunctions will take place in Taurus and presage woes untold. Besides this the four great planets are rapidly approaching their perihelia, and before the earth recovers from the baneful effects of one, another will be abstracting the vital principles from our atmosphere. These nearly coincident perihelia have not occurred since the fourteenth century, when the Black Death swept over Europe, culminating in the London plague.

Terrible as will be the results of the intense planetary activity in the times next ensuing, Zadkiel comforts the world by the assurance that a foreknowledge of these perils will greatly mitigate them, as, for instance, the prudent will remain on shore during the days when shipwrecks are foretold, and they will check the advance of Asiatic cholera by prophylactic doses of spirits of camphor. Raphael's forecast is more gloomy. In his opinion, the afflictions which will begin in February proximo will accumulate in number and severity as the planets sweep nearer to the sun, until the world blows up like a steam boiler, possibly in the spring of 1887. A few of the woes to come, picked at random from these cheerful prophecies, are added as a stimulant to the "swearing off" industry, which usually passes through a period of depression immediately after the first day of the year: Blight, mildew, unkind seasons, insurrection, sunstrokes, brain-fevers, strikes of railroad employees, the war fiend let loose, robberies, crimes of violence, agitation in the Stock Exchange, uprising of islands and the subsidence of continents, the insanity of three distinguished women, confiscation, tornadoes, want, famine, colliery explosions, meteors, lightning, volcanic eruptions, plagues, a driving

storm of balls of fire, increased business in the divorce courts, separation of Church from State, atheism, wife-beating, the air impure and motionless, the sun lurid and obscure, birds refraining from song, beasts groaning with anguish, and a feeling of dread and dismay among the inhabitants of the earth. These are samples of a full line of afflictions in assorted sizes which the prophets have in stock to suit every demand.

The staid and steady *Intelligencer*, a leading Presbyterian organ, of New York city, stated a few weeks since :

The earth is apparently responding to the vast commotions within and upon Jupiter and the sun. Two magnetic storms, one of great waves, have swept around the world ; atmospheric storms have increased, and the staunchest steamers have been delayed and somewhat severely tried ; the internal fires of the earth are aroused to unwonted activity. Vesuvius is in eruption, *Ætna* is throbbing and trembling, *Mauna Loa* is pouring out rivers of lava ; a district at *Agram*, *Croatia*, from sixty to eighty miles in diameter, is shaken by earthquake, casting down over two hundred buildings, and mud volcanoes are thrown up ; the north shore of *Scotland* and *Ireland* has also been shaken ; and *Mount Baker*, in *Washington Territory*, is giving signs of renewed activity. The theory of the sun spot period is apparently receiving confirmation. The maximum of sun spots it is supposed will be reached in 1882, and until then these commotions may increase. These disturbances, calamitous as they may be to certain localities, are nothing new, have occurred probably at regular intervals heretofore. Professor *Draper* reports that his examination of such records as he has access to show a great cycle of about sixty years, including the smaller cycles of about eleven or twelve years. It is not improbable that further research will fix the great cycle at rather over than under seventy years, when something like the present planetary conditions coincided with a sun spot period. It is not unlikely that the earth will be considerably disturbed during 1881-'82. But this is largely conjectural. Observations this year and next year may decidedly modify the theory.

Astronomers just now are somewhat at fault in regard to

some very interesting calculations. It has been supposed for some time that the perturbations of Uranus and Neptune on their orbits, and those of comets travelling outside of Uranus, were caused by one or more ultra-Neptunian planets. Professor G. Forbes, by reckoning the aphelia of certain periodic comets, inferred the existence of two extra-Neptunian planets, and has indicated their approximate positions. Mr. D. P. Todd, from the perturbation of Uranus, has reckoned one such planet closely agreeing with one of the results reached by Professor Forbes. A search of the locality indicated has been made with the great Washington refractor, but in vain. The issue is rather a disappointment.

The result of the spectroscopic examinations of nebulæ is giving rise to some talk. Many of the nebulæ give only three lines,—one of hydrogen, one of nitrogen, and another of some unknown vapor. Now, unless it can be proved that all known substances can be resolved into hydrogen, nitrogen, and the unknown gas, the nebular hypothesis will be seriously imperilled. So the matter stands at present. More powerful and better spectroscopes may give hereafter other results, but just now the evidence is rather unfavorable to the nebular theory.

Astronomers are glancing occasionally at Cassiopeia to see whether the famous temporary star, which has blazed out apparently through some vast conflagration at three previous periods, will again exhibit a similar phenomenon. It appeared in 945, in 1264, and in 1572. At the last outburst it became suddenly brighter than Jupiter, was visible to the keen-sighted at noon, and at night penetrated, by its radiance, thick clouds which hid every other star. The recorded periods of appearance have been at intervals of 319 and 308 years, so that there is a probability of a fresh blazing out during the present decade. This star in 1572 passed also through interesting changes of color, and disappeared at the end of seventeen months.

#### THE END OF THE WORLD PREDICTED.

The Washington Post published an article Jan. 17, 1881, of which the following is a synopsis :

A startling prediction has recently been made that there was

great danger of the world's coming to an end sometime during this year. It was stated that there is at present in the universe a body, of almost inconceivable density, which is going directly toward the sun. Sometime during this year, the prediction alleged, this mass would fall into the sun, and the immense heat suddenly generated thereby would destroy all the higher forms of life on the earth. It was very soberly stated that the people at the poles, although the temperature there would be greatly increased, might possibly survive this terrible heat, and thus repeople the earth.

In order to obtain some light on this question, a Post reporter has been obtaining the views of the Government astronomers on the subject. The Naval Observatory was the first place visited. Professor Hall, though able to discover Mars' satellites, has not yet found the comet which is to play such an important part in the destruction of the world. "It is the first time I have been made aware of the impending danger," he said.

"But can there be any foundation for such a prediction?"

"Only in this, that I have seen somewhere a statement that the comet of 1812 was to return about this time; but the likelihood that it will fall into the sun or strike the earth, even if it did return, is infinitesimal. There is just about one chance in millions and millions that the earth will ever be struck by a comet."

"And if it did?"

"In my opinion, no one need fear the consequences in the least."

"Then you are not concerned about this prediction?"

"Not much. I do not care even to speculate about it, for there are many matters of far more value to which my time can be better devoted."

Professor Eastman was found in his room busily at work. He laughed as he read the article which the reporter showed him. "I don't know anything about it," he said, as he laid it on his desk. "You see there are periodic waves of speculation among amateur astronomers, and I suppose this is the latest. These gentlemen speculate ingeniously, and people always read



that sort of matter without once endeavoring to ascertain the real facts in the case. For instance, there is an apparently well authenticated tradition that Tycho Brahe, an early astronomer, predicted that this year would be one of great sickness, and several other terrible things, because four planets—Venus, Jupiter, Saturn and Neptune—would be in conjunction.”

“Is that not so?”

The Professor laughed more heartily than ever. “Of course not,” he said. “The planets do not come into conjunction this year at all. In addition to this, Neptune was not discovered until Tycho Brahe had been dead about 300 years, and he could not, therefore, have predicted its conjunction with anything. My idea is that this article, if it did not originate altogether in some imaginative brain, was based on a statement regarding Swift’s comet.”

“What was that?”

“That it was moving directly toward the earth. Three comets have been discovered recently, one of which was Swift’s. It was announced from the first that two of the comets were moving in an orbit which would never come near the earth, but Swift states that he could detect no motion in his comet, and he reasoned therefore that it was moving directly toward the earth. Had his observations been correct his conclusions would have been justifiable. When, however, we looked at it through our glass we detected a very rapid motion visible, even without the aid of the measurements ordinarily used. Professor Frisby, who has been making a study of the orbit of Swift’s comet, finds that it has a period of about five and a half years, so there is no danger of it striking the earth or falling into the sun. If there is any other comet coming I do not know it.”

Professor Harkness was also busy with some astronomical tables, but took time carefully to read over the article. “What do you think of it?” asked the reporter.

“I can dispose of it in three sentences. In the first place there is no evidence that any comet is about to fall into the sun. Secondly, if a comet did fall into the sun it is not likely that it would increase the heat of that body sufficiently to cause serious damage to the earth. And lastly, physicists do not be-

lieve, as the article states, that the falling of meteorites into the sun is the principal source of its heat. So far as is now known the only adequate source seems to be the shrinking of the sun's diameter, produced by the action of its own gravity. I think that articles of that kind," he continued, pointing to the extract, "are not worth a moment's consideration, except to expose their very absurdity."

Professor Newcomb, who was found at his house, did not see why people should get interested in such "unmitigated nonsense." "But they do get interested, for the other morning I found on my desk a letter from a gentleman who had read this article, and who wanted to know whether it was true. I guess you might as well tell your readers what I told him—that he ought to know better than to trouble himself about a matter which on its very face is nonsensical and absurd."

#### THE YEAR 1881.

1881 is a peculiar number. The sum of its digits is  $9 \times 9$ . It is divisible by 9 without remainder. The remaining quotient consists of the prime factors, 11 and 19. It reads the same both ways. If 18 be set under 81 and the two added the sum is 99. If the 18 be reversed and then added to 81, the sum is 162, the sum of the digits of which is 9. The 162 is also divisible by 9, giving a quotient divisible by 9. If the 81 be reversed and added to 18, the sum is 36, which is also divisible by 9, and the sum of its digits is also 9.

But what of it?

Add the following considerations before you press an answer :  
 1. Those who have cultivated the occult sciences have always held the number 9 to be possessed of great significance. 2. Those who have made a study of the numerical symbolism of the Scriptures have regarded the number 9 as equally significant. "It is a number of finality or judgment, or creaturely completeness," says Dr. Mahan. And he adds, "it is a factor of all the great dates of judgment, viz. : of the Flood, the de-

struction of Sodom, the overthrow of Pharaoh, the Captivity, and the destruction of Jérusalem." As we have seen, it enters in a variety of ways into the number 1881. What of it now? Has 1881 a judgment in store for the human race? and what is it?



## CHAPTER X.

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THE BEGINNING OF THE END—JANUARY, 1881, USHERS IN  
TEMPESTS ON SEA AND LAND, AND IN THE AFFAIRS OF  
MEN.

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On the very threshold of the year that is to inaugurate the brief but overwhelmingly disastrous era of 1881—1887, the horrors so tremblingly foretold are coming to pass. The bell that rang the old year out and the new year in, gave signal to the sinister events grouping about the lives of men and the governance of earth. Already the mutterings of the storm are heard. Already are the malific influences making their effect manifest.

Fears are taking possession of mankind and false prophets are arising. The voice of the Wise Men, masters in knowledge of the destiny of the race and of the orb we inhabit, is obscured by the cooings of the skeptics, who pretend superior intelligence and indifference; and who aim to lull the apprehensions of those inclined to listen to wisdom and advice. So-called physicists, secure in the fortified places of self-evolved theories, affect to treat the prognostications of seers with supreme contempt; and this condition has been exactly paralleled

a dozen times in the history of the world and of the attitude of the schools and churches to Astrology.

In the days when belief was strongest in the breasts of men persecution was most bitter; and orthodoxy is notoriously hide-bound and ignorant, and holds human wisdom in contempt. Now, fire and gallows-tree are no longer elements of theological or didactic discussion, but sneers and ostracism are; and these are orthodoxically bestowed on Astrology, Astrologers and Predictions. But even the most pachydermatous superstition is not proof against the keen shafts of fact; nor are sneers *ein feste berg* in which to take refuge against absolute personal experience. I hold that the mingled fears, sneers, invocations, apprehensions, frippery, and loudly proclaimed incredulity of scientific and orthodox Dryasdusts, are part of the testimony cited and presaged for this very time.

The minds of men are strangely exercised. Clothe it as you will, in the tropes of ancient prophecy, in the metaphor of mid-æval prevision, or the fanciful expressions of Mother Shipton, Richard Brothers, or George Fox, there is something more than curious dalliance in the reception given to the idea that the period of 1881-1887 is pregnant with strange, new and horrible happenings. There is not much importance to be attached to juggling with numbers, such as the addition or other combination of the digits 1, 8, 8, 1. True they may be woven into strange shapes, but so may 1551, 2112, and, more than any, 2772. Such puerile attempts as this, to read effects in the mere accidental form of the arbitrary date fixed by man, for convenience and without any relation to natural law, are the heights of absurdity. They are simply the refuges of ignorance, conceit and misdirected ingenuity. They have no more bearing than the paper-maker's name has on the thought of him who mars the paper's surface with pen-scratches.

Still may be traced in this digital juggling the longing for foreknowledge, and the consciousness that "something out of the usual is going to happen." The mind that bows to a censer and reverences a stole, may well find occult threats in an anagrammatic date.

But we proceed from a different base, with a different mo-

tive, and for a different purpose. We acknowledge the curious phases that may be worked out of some years, Anno Domini; but we are as unmoved by coincidence so trivial, as we are overwhelmed with the convictions which higher intelligences force upon us. There is no doubt that Saturn, Jupiter, Mars and Venus are all on the same side of the sun; that they are rapidly approaching conjunction; that such an occurrence is so unusual as to have had but two repetitions in 4,000,000 years; and that less accumulation of disturbing force has marked periods of earthly disaster and disturbance. I defy any man, with intelligence above an idiot or a brute, to cast his eye to the eastern and southern heavens, on any clear night, without an intuition that the circling worlds about us are preparing new conditions for us. Low down toward the horizon Venus blazes with rare and dazzling brilliancy, upward and eastward Jupiter shines, and in direct line, and at the same space of arc, follows Saturn. On the arc, and but just beginning his progression, is Mars, fiery and full of evil to mankind when in the same House with Jupiter, Mercury and the Earth, as he now is. No one living ever before saw this magnificent procession, led by Mercury (yet an evening star), and joined by every planet to the uttermost one. Probably the last being of our race and order will have "gone over to the majority" long ages before the conjunction occurs again.

What sane man can deny to so unusual occurrence, something unusual in the affairs of men. If so slight an event as a wind blowing up the Thames, or the refusal of the king of France to admit fish duty free from Holland, changed the whole history of every nation on the face of the globe, how much more, in power, extent and impress, will this strange and influential natural event change the history, lives and constitutions of mankind!

But will the disasters presaged in the coming catastrophe fall upon the world? Let us see. No sooner does 1881 open than absolutely unlooked for evils crop up. In the commercial world the Vanderbilt interest and the Gould interest, which had long been antagonistic, combine. As long as two vast powers are hostile, lesser existences are safe; but let the enmity change

to amity, and the opposition be transformed to an alliance, offensive and defensive, and there is but one result,—woe to the weak and feeble neighbors. Nay, more than that; such enormous power so concentrated is a menace to the stability of the foundations of social order and political government, no matter of what nature they may have been. Yet, see! The opening year precipitates the union and amalgamation of interests, in whose opposition alone the general community was safe. “The rich will oppress the poor.” And here is the engine of enormous and unprecedented wealth that can most effectually grind poverty into the dust.

“There will come storms and tidal waves that will swamp whole cities.” So says the Seer; what says the record?

In France and England storms of unparalleled violence and widespread ravage have been experienced. On the 19th of January the tide rose in the Thames to a height never before known. The water invaded the Parliament buildings and flooded the districts along the river banks. Many lives were lost. The terrified survivors were taken from their homes in boats, or huddled for safety on roofs and in upper rooms. Hundreds of sea-going craft, from the boat of the coast-guard to the proud steamship, foundered, pounded upon the merciless rocks, or fell upon the equally cruel sand-bars. Thousands of lives were lost along the coasts, or upon the vexed and raging open sea. Solid stone quays and piers crumbled like loose wooden blocks before the resistless weight of billows, swollen with the swelling tide and lashed into fury by the following tornado. In France and England snow fell in greater quantities than was ever known before; and starvation added terror to the deaths from cold and exposure. Railway trains were abandoned in drifts where only the funnel of the engine was visible. The malific influence was not confined to the surface of the ground, where exposure on the ocean or along the margin of the water tempted disaster; one of the mines in Redruth, Cornwall, England, was suddenly and unaccountably flooded, and eight persons were drowned. Nor were these misfortunes scattered.

**THEY ALL HAPPENED ON ONE DAY.**

What says the record? Still on the same day we were told



that a great battle had been fought near Charillos, nine miles south of Lima in Peru; hundreds were killed on both the Chilian and Peruvian sides. In South Africa, the English were killing the Basutos and marching against the Boers of the Transvaal. In Turkey, the Porte declined intervention in the Grecian dispute, and the Greeks were whetting their swords for war. In Berlin a proposed meeting of workmen to protest against the anti-Jewish agitation was interdicted by the German government, and a riot was imminent. But how came such a meeting and such a protest possible? There can be nothing in the world more evident than that the adoption by the German government of an anti-Jewish policy is one link in the chain of bloodshed and oppression promised by the malific influences. It would have been impossible under any other conditions for Germany, educated, enlightened Germany, in this age of toleration, when a Jew has been Prime Minister of England, when Jews are the honored associates of the world's highest and best, to have been party to a Jewish persecution. Yet, in this age, under this reign of toleration, Germany not only permits, but actually inaugurates, a persecution of the Jews, as fine a race as ever lived on the face of the earth; and so pursues the Jewish race, that even the German peasant and workman is moved to violent resentment and resistance.

Is there anything more? Read the record! On that same day news were received from official sources to the effect that great military preparations are being made in Chinese Manchooria, in the direction of the Siberian frontier; and that means a conflict between the teeming hordes of China and the millions of the Slavonic races. Russia and the Tekke Turcomans were in deadly embrace on the steppes of Tartary. The Afghanistan warriors were mustering to renewed attacks on the British intruders. The soldiers of Egypt were marching upon the confines of Abyssinia. Fretting France had given another sign of impending war with Germany, by the election of Gambetta as President of the Chamber of Deputies by a decisive vote of 283 out of 376. And Gambetta is recognized as a German menace. Thus in the Eastern hemisphere the *acuisse fer-*

*ram* gave token that the bloody consummation of malific conjunction was impending.

In America, on the same day, fearful and wide-spread storms were experienced. Localities, hitherto strangers to extreme of cold and superabundance of snow, were inflicted with both these extremities. The storm signals flew from Frenchman's Bay in Maine, along the shores of Massachusetts, down Long Island, around Hatteras, to the southern point of Florida. Avalanches overwhelmed villages and scattered miners' cabins in the far western mountains. In Tennessee, a buried town was narrowly rescued from utter obliteration. Suicides, murders, robberies, violence, were reported from city and country. A speck of war that will combine France and Great Britain against the United States was discerned, and its possible growth to a conflagration was indicated. Incendiary and accidental fires involved many dwellings and much property in destruction. And yet, with all this patent and published, the blind, thoughtless, implicit reliers on equally blind guides, refused to see or acknowledge the inauguration of the era forecast by Grimmer, Duncan, Dr. Jonathan Cummings, Vivarez, Alman-sur, Tycho Brahe, Zahelbebis, and hundreds others, keen observers.

I do not claim for any one of these men any attribute of what is generally known as "divination" or "prophecy." And I have no doubt that those of them still living would join in the protest of those already dead against any such imputation. They simply choose to see the text presented by nature, and to devote their intelligence to its comprehension and translation into human speech. All of them agree upon the denouement of certain ascertained and acknowledged causes. They arrive at their several conclusions from the same reasoning; though in some cases entirely involuntarily. Dr. Cummings and Mr. Duncan both draw some inspiration from that earliest of Astrological books,—the Bible. Abraham was an Astrologer. Solomon and David have left their deductions from Judicial Astrology on record. Isaiah, Jeremiah, Ezra, Nahum, Habakuk, all gained wisdom from the stars, or adopted the precepts of predecessors, whose souls had waked to the music of

the spheres. There can be no better fount of knowledge than such an one as that sought by Dr. Cummings and Mr. Duncan, in the absence of absolute personal conviction and study of Judicial Astrology. That this is true is plentifully evidenced by the coincident judgments pronounced by men who arrive at an understanding of the writings of the former Astrologers, and those who investigate for themselves the same phenomena and read aright the precepts they indicate. Else why should Dr. Cummings follow the "Law and the Prophets" to the same goal as Professor Grimmer reaches under the guidance of the stars? Dr. Cummings is an able and learned man; one who has studied to great purpose, but is yet unable to divest himself of superstition, and give to natural law the reverence he owes to Providential. Yet this is part and parcel of the "signs of the times." Learned men are to be confounded; to catch glimpses of the light, and yet to remain fettered in the bonds of mental serfdom and slavish regard for half-truths, drawn from the fount of nature, but perverted and befogged and turned to strange uses.

Here then we have a consistent, unbroken and most convincing chain of demonstrable, tangible events, all pointing to the resolution of the problem of the future; all evidencing the composition of forces which must inevitably result in catastrophe. That is, the event will be terrible from your standpoint and mine. But in the vast swing of planets in their orbs, in the increasing roll of incalculable ages, in the mighty rule of eternal law, and the gradual cleansing of imperfection and attainment of perfection, there is nothing calamitous about the matter. That vast swing, that unceasing roll, that mighty rule tend to one end—REST. That is perfection, and it will be obtained. How? By the ultimate result of the ultimate conjunctions of all existing bodies. When? As far as you and I are concerned it will soon come. As for matter in the aggregate, and existences in the individual, the date is more remote, but none the less certain.

Master minds saw this long ago, and handed down the knowledge they had gained. But, alas! their lofty thoughts, their grand judgments, and their mysterious words lost force

and intelligence in transmission, translation and retranslation. We all have laughed at some ridiculous misconception which has made even a solemn passage of Shakespeare ludicrous when done in German, French or Portuguese. This was within our limited literary and intellectual range. But by how far do the mistranslation and misconception of the old books of the Bible transcend the vagaries of foreign adapters of the English Shakespeare?

It is for this reason that I abstain altogether from Biblical reference, and appeal solely to reason and nature; adapting the one to the reception of the teachings of the other. I could wish others so determined; but as I have said, I do not ignore the value of the precepts to be drawn from the Bible, while I deprecate it as a reference for every mortal event; because only through the means which orthodoxy abhors, can orthodoxy's *regulus* be read.

The predictions of profound Astrologers are on record. The realization of their presages is at hand. Will those who have denied the teacher still refuse to see in the beginning of the occurrences he predicted the sure working out of the end, and by the indicated means?

M. BICKERSTAFF.

## CHAPTER XI.

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A LOOK INTO THE PAST—WHAT THE GRECIAN HAS TO SAY.

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In view of the possibility of the recurrence of one of those periodic plagues, it may not be uninteresting to be permitted to peruse a minute description of one of those fearful scourges as it occurred over twenty-two centuries ago, by one who lived and labored before the Christian era. C. C. B.

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### THE PLAGUE OF ATHENS.\*

TRANSLATED FROM LUCRETIVS BY REV. C. C. BEDELL, M. D.

A plague like this, a tempest big with fate,  
Once ravaged Athens, and her sad domains ;  
Unpeopled all her city, and her paths  
Swept with destruction. For amid the realms  
Begot of Egypt, a mighty tract  
Of ether travers'd, many a flood o'erpass'd,

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\* This plague occurred the first year of the Peloponnesian war, or 431 B. C. It had taken its rise, according to Thucydides, in that part of Ethiopia which borders on Egypt, and, spreading from thence over Egypt and Lybia, at length invaded Athens.

At length, here fixed it ; o'er the hapless realm  
Of Cecrops hovering, and the astonish'd race  
Dooming by thousands to disease and death.

The head first flamed with inward heat ; the eyes  
Redden'd with fire suffused ; the purple jaws  
Sweated with bloody ichor ; ulcers foul  
Crept o'er the vocal path, obstructing close ;  
And the prompt tongue, expounder of the mind,  
O'erflowed with gore, enfeebled in its post,  
Hoarse in its accent, harsh beneath its touch.  
And when the morbid effluence through the throat  
Had reach'd the lungs, and fill'd the faltering heart,

Then all the powers of life were loosen'd ; forth  
Crept the spent breath most fetid from the mouth,  
As streams the putrid carcass ; every power  
Fail'd through the soul—the body—and alike  
Lay liquescent at the gates of death,  
While with these dread, insufferable ills  
A restless anguish joined, companion close,  
And sighs commix'd with groans ; and hiccough deep,  
And keen, convulsive twitchings ceaseless urged,  
Day after day, o'er every tortur'd limb,  
The wearied wretch still wearying with assault.

Yet ne'er too hot the system couldst thou mark  
Outwards, but rather tepid to the touch ;  
Tinged still with purple-dye, and brandished o'er  
With trails of caustic ulcers, like the blaze  
Of erysipelas. But all within  
Burn'd to the bone ; the bosom heaved with flames  
Fierce as a furnace, nor would once endure  
The lightest vest thrown loosely o'er the limbs.  
All to the winds, and many to the waves,  
Careless, resign'd them ; in the gelid stream  
Plunging their fiery bodies, to be cool'd ;

While some, wide-gasping, into wells profound  
 Rush'd all abrupt ; and such the red-hot thirst  
 Unquenchable that parch'd them, amplest showers  
 Seem'd but as dewdrops to the unsated tongue.  
 Nor e'er relax'd the sickness ; the rack'd frame  
 Lay all-exhausted, and, in silence dread,  
 Appall'd and doubtful, mused the Healing Art.  
 For the broad eyeballs, burning with disease,  
 Roll'd in full stare, forever void of sleep,  
 And told the pressing danger ; nor alone  
 Told it, for many a kindred symptom throng'd.

The mind's pure spirit, all-despondent raved ;  
 The brow severe, the visage fierce and wild ;  
 The ears distracted, fill'd with ceaseless sounds ;  
 Frequent the breath, or ponderous, oft, and rare ;  
 The neck with pearls bedew'd of glistening sweat ;  
 Scanty the spittle, thin, of saffron dye,  
 Salt, with hoarse cough scarce labor'd from the throat.  
 The limbs each trembled ; every tendon twitched,  
 Spread o'er the hands ; and from the foot extreme  
 O'er all the frame a gradual coldness crept.

Then, towards the last, the nostrils close collaps'd ;  
 The nose acute ; eyes hollow ; temple scoop'd ;  
 Frigid the skin, retracted ; o'er the mouth  
 A ghastly grin ; the shrivel'd forehead tense ;  
 The limbs outstretch'd, for instant death prepar'd ;  
 'Till, within the eighth descending sun, for few  
 Reach'd his ninth lustre, life forever ceas'd.  
 And though at times, the infected death escap'd  
 From sanious organs, or the lapse profuse  
 Of black-tinged feces, fate pursued them still.

Hectic and void of strength consumption pale  
 Prey'd on their vitals ; or with headache keen,  
 Oft from the nostrils tides of blood corrupt

Pour'd unrestrain'd, and wasted them to shades,  
And e'en o'er these triumphant, frequent still  
Fix'd the morbid matter on the limbs,  
Or seiz'd the genital organs ; and to some  
The grave so hideous, they consented life,  
E'en with the excision of their sexual powers,  
Dearly to ransom ; some their being bought  
By loss of feet or hands ; and some escap'd  
Void of all vision ; such their dread of death.

And in oblivion some so deep were drown'd  
Themselves they knew not, nor their lives elaps'd.  
And though unburied, corse o'er corse the streets  
Oft throng'd promiscuous, still the plummy tribes,  
The forest-monsters, either far aloof  
Kept, the foul stench repulsing, or, if once  
Dared they the plunder, instant fate pursued.  
Nor feathery flocks at noon, nor beasts at night  
Their native woods deserted ; with the pest  
Remote they languished, and full frequent died ;  
But chief the dog his generous strength resign'd,  
Tainting the highways, while the ruthless bane  
Through every limb his sickening spirit drove.

With eager strife the enormous grave was snatch'd,  
By friends intended ; nor was aught of cure  
Discern'd specific ; for, what here recall'd  
Today's bright regions the vanescent soul,  
Prov'd poison there, and tenfold stamped their fate.  
But this the direst horror that when once  
Man felt the infection, as though full forewarn'd  
Of sure destruction, melancholy deep  
Prey'd o'er his heart, his total courage fail'd,  
Death sole he looked for, and his doom was death.

Thus seiz'd the dread, unmitigated pest  
Man after man, and day succeeded day,  
With taint voracious ; like the herds they fell



Of bellowing beeves, or flocks of timorous sheep ;  
On funeral, funeral hence forever piled,  
E'en he, who fled the afflicted, urged by love  
Of life too fond, and trembling for his fate,  
Repented soon severely, and himself  
Sunk in his guilty solitude, devoid  
Of friends, of succor, hopeless and forlorn.

While those who nurs'd them, to the pious task  
Rous'd by their prayers, with piteous moans commixt,  
Fell irretrievable, the best by far,  
The worthiest, thus most frequent met their doom.  
From ceaseless sepultures, where each with each  
Vied in the duteous labor, they return'd  
Faint, sad and weeping ; and from grief alone  
Oft to their beds resistless were they driven.  
Nor liv'd the mortal then, who ne'er was tried  
With death, with sickness, or severest woe.

The herdsman, shepherd and the man  
Of sturdiest strength, who drove the plough afield,  
Languish'd remote ; and in their wretched cots  
Sunk, the sad victims of disease and want ;  
O'er breathless sires their breathless offspring lay,  
Or sires and mothers o'er the race they bore.  
Nor small the misery through the city oft  
That pour'd from distant hamlets ; for in throngs  
Full flock'd the sickening peasants for relief  
From every point diseased : and every space,  
And every building crowded ; heightening here  
The rays of death, the hillocks of the dead.

Some, parch'd with thirst, beneath the eternal spout  
Dropp'd of the public conduits ; in the stream  
Wallowing unwearied, and its dulcet draught  
Deep drinking 'till they bursted. Staggering, some  
Threw o'er the highways, and the streets they trod,  
Their languid limbs, already half-extinct,

Horrid with fetor, stiff with blotches foul,  
With rags obscene scarce cover'd ; o'er the bones  
Skin only, naught but skin ; and drown'd alike  
Within and outwards, with putrescent germs.  
At length the temples of the gods themselves  
Changed into charnels, and their sacred shrines  
Throng'd with the dead ; for superstition now,  
And power of altars, half their sway had lost,  
Whelm'd in the pressure of the present woe.

Nor longer now the costly rites prevail'd  
Of ancient burial, erst punctilious kept ;  
For all rov'd restless, with distracted mind,  
From scene to scene : and, worn with grief and toil,  
Gave to their friends the interment chance allow'd.  
And direst exigence impell'd them oft,  
Headlong, to deeds most impious ; for the pyres  
Funeral seiz'd they, rear'd not by themselves,  
And with loud dirge, and wailing wild, o'er these  
Plac'd their own dead ; amid the unhallowed blaze  
With blood contending, rather than resign  
The tomb thus gain'd or quit the enkindling corse.

## THE PERIHELIA OF THE PLANETS.

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In 542 A. D., Mars, Jupiter and Saturn were in perihelia. This was the fifteenth year of Justinian's reign. Gibbon, the historian, having no knowledge, it seems, of the perihelia of the planets, says :

“Such was the universal corruption of the air, that the pestilence which burst forth in the fifteenth year of Justinian was not checked or alleviated by any difference of the seasons. In time, its first malignity was abated and dispersed ; the disease alternately languished and revived ; but it was not until the end of a calamitous period of fifty-two years, that mankind recovered their health, or the air resumed its pure and salubrious quality. No facts have been preserved to sustain an account, or even a conjecture, of the numbers that perished in the extraordinary mortality. I only find, that during three months, five, and at length ten thousand persons died each day at Constantinople ; that many cities of the East were left vacant, and that in several districts of Italy the harvest and the vintage withered on the ground. The triple scourge of war, pestilence and famine afflicted the subjects of Justinian ; and his reign is

disgraced by a visible decrease of the human species, which has never been repaired, in some of the fairest countries of the globe."

We will now give a few extracts from Professor Knapp. He says :

"The relative position of the four large superior planets in the proximate future will be as follows : The next perihelion passage of the planet Jupiter, will occur in 1880 ; there will be a conjunction of Jupiter and Saturn in 1881 ; the commensurate perihelia of Uranus and Neptune will occur in 1882, and the perihelion passage of Saturn will occur in 1885. Busy times in physics—lively times for doctors and undertakers also—may therefore soon be looked for by those who believe in the certainties of astronomy.

"The passages of the four planets will be so remarkable in the coming period that I will notice them more in detail.

"Jupiter will make his perihelion passage in September, 1880 ; Uranus his in August, 1882 ; Neptune his in December of the same year ; and Saturn his in September, 1885—all within a period of less than *five* years, by a few days.

"So close an approximation to the synchronous perihelia of the four planets has not occurred since the Christian era. The nearest approach to it was the period of 1708 to 1718, (Neptune's latest period of revolution,) when they all made their perihelia within less than ten years of a synchronous adjustment. And this period, carried through to 1738, (the commensurate period of Jupiter and Saturn,) was the most mortal period of the eighteenth century, the period in which Lord Anson flourished as a circumnavigator, and his ship's crew nearly all perished with scurvy, long before the introduction of lemon-juice into the naval service.

"Whether the nearer approach to a synchronous adjustment of the perihelia of these four heavy planets, that is to occur in the approximate future, will throw a heavier pall over the earth than the rather more remote adjustment of the past period spoken of, is a matter that time only can reveal. The plane-

tary forces will be brought nearer to a focus, but the world is in an advanced condition.

“Agriculture, horticulture, commerce, the arts and sciences, medical skill and remedies, all the protecting comforts of life and health, are a thousand fold advanced; the world ought to stand it better; and the most advanced and enlightened nations will ride out any great, forcible, and long continued pestilential period, better than they did a century and a half ago.”

## PUBLISHERS' NOTE TO THE PUBLIC.

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### *ANNUS MIRABILIS.*

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Both the religious and secular press are teeming with articles that relate to THE GREAT HAPPENINGS which are predicted between the dates of 1881 and 1887. Few, if any, care to say that the period we have just entered is not one of more than mere passing significance. The general tenor of all that is said goes to show that investigators believe something uncommon is going to happen. That we should be unduly alarmed, or go crazy over what *may* happen, is the most utter folly and nonsense. The great point with all mankind should be to be prepared constantly for what *may* come to pass. If we are prepared for any change that a kind Providence may provide for mankind—*always ready*—then certainly all fear will be cast out, and we can say, come tempest, pestilence and carnage; or even though the earth melt or be blown to atoms,

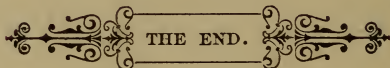
still we will trust the Great Upholder of all things, for "He doeth all things well."

This little volume has been prepared because it has been *demande*d all over the country. Since the first publication of Professor Grimmer's prediction in our columns, we have been besieged with letters from all parts of the United States asking us to publish a pamphlet containing his article, with any other information on the subject we might possess. We concluded to republish it in the TRIBUNE, thinking that would satisfy the demand, but an extra 1500 copies, added to our regular edition, seemed to be only a drop in the bucket, the demand was so great. After mature deliberation we finally deemed it best to bring everything in our possession relating to the subject of the predicted coming catastrophe to the world and its inhabitants, in neat and convenient book form.

The information we present comes from such sources as to cause every reader to stop, consider and reflect. Mankind are ever anxious to know what others think, and if possible to step forth into the beyond and see what is to come. When men of science speak it is well to stop and listen, for perchance they may aid us in grasping at the truth which lies entirely in the opposite direction. If mankind desire to peer into "the what is to be," it is certainly a curiosity which cannot often be gratified with any positive assurance of helpfulness in our mission on earth. Second sight is rarely given to the children of men, and star prophets are not *sure* that what they say will prove true. As a rule it is better to trouble little about what *is to come*, so far as to lead us to consult some seer, or one gifted with a pretended skill of peering into the misty future.

In this volume the opinions of such eminent Biblical and scientific scholars and writers as Rev. Dr. Seiss, Dr. Cummings

and Professor Grimmer are given, together with other authorities of no mean and insignificant standing. Let no one say these gentlemen shall not be heard when they represent eminent respectability and learning. If they err, time will tell; let us, therefore, one and all, await the passing of time with due patience and Christian resignation. *Magna est veritas, et prævalebit.*





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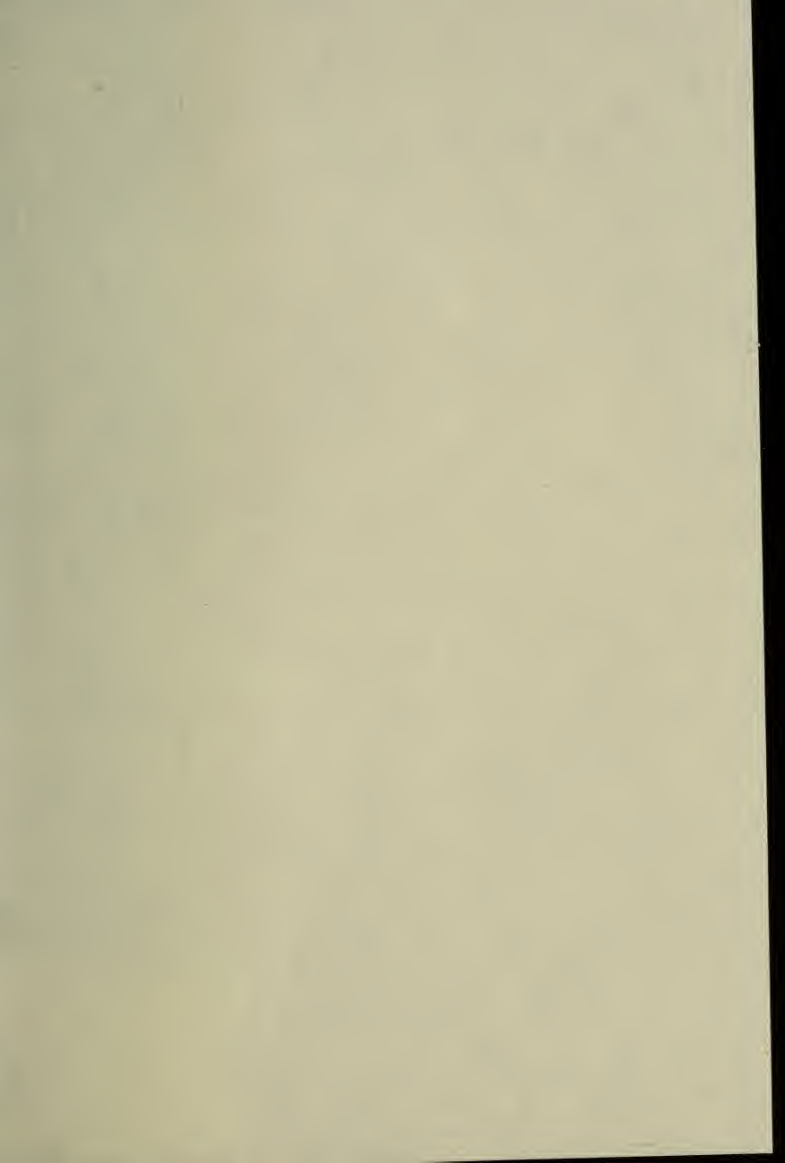
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